

MUMUKSHUPPADI
AND
TATTVATRAYA
PUBLISHED IN MEMORY OF THE
SIX HUNDREDTH YEAR'S CELEBRATIONS
OF
SRI MANAVALA MAMUNI

(Supplement to the Sri Ramanujan)

The English adaptation of SARARTHA-MALIKA,
graciously contributed by Jagadacharya Simhasanadhipathi,

Maha Vidwan,

P. B. ANNANGARACHARYA SWAMI of Kancheepuram,

BY

S. SATYAMURTHI AYYANGAR,
GWALIOR.

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SRIMALLOKA GURAVE NAMAH
SRIMAD VARA VARA MUNAYE NAMAH

MUMUKSHUPPADI

[The Manual for the Seekers of Salvation (MOKSHA)]

AND

TATTVATRAYA

(The Three Entities or Truths)

Published in Memory of the Six Hundredth Year's Celebrations of
SRI MANAVALA MAMUNI

[*SUPPLEMENT TO THE SRI RAMANUJAN*]

(The English adaptation of SARARTHA MALIKA,
the quintessence of the unique commentary of that
great Glossator, Srimad Vara Vara Muni,
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INTRODUCTION

Salutation to Manavala Mahamuni, the repository of Srisaileśa's grace, the ocean of knowledge, devotion and other auspicious qualities and the very and personification of love for Ramanuja the Prince among ascetics.

Salutation to the great preceptor, Lokacharya, son of Sri Krishnapada and Saviour of those stung by the venomous serpent of Samsara.

Tossed up, as we are, in the ocean of miseries, torn between the dreadful recurrence of birth and death and passing through innumerable forms, from time to time, we have to know a good many things by way of gaining salvation, the eternal emancipation from bondage. Of these, knowledge of the 'Five Topics' (Artha-Panchakam) is absolutely essential. These vital topics convey :

- (1) The nature of the Supreme Lord (Brahman);
 - (2) The nature of the individual soul (Jiva);
 - (3) The means for attaining the Lord;
 - (4) The end or the final goal;
- and (5) The impediments between the Jiva and his goal.

As the three secret doctrines, known as '*Thirumantra*', '*Dvaya*' and '*Charama Sloka*' help one to have a clear and concise grasp of these five topics, the ardent aspirant to Moksha will do well to concentrate on these three esoteric texts, the mystery lore (Rahasya Mantras). The genesis of this TRIAD will readily heighten their importance and grandeur.

The 'Thiruvashtakshari' (Eight-syllabled), otherwise known as 'Peria Thirumantram' or 'Moola Mantra' (i.e.) the grand Mantra or the Mantra of prime importance, came to light at Badarikasrama in the Himalayan heights, by way of *Nara*'s initiation by the Supreme Lord *Narayana*, the Lord Himself assuming the form of *Nara*, the disciple, as well. *Dvaya*, the Mantra-Ratna or the Gem of Mantras, was imparted by the Lord to Goddess Sree Maha Lakshmi, in Vishnuloka, while, the great '*Charama Sloka*'—the secret of secrets, spelling out the path of loving surrender to God, was imparted by Lord Krishna, right from His chariot, on the battle field at Kurukshetra, to Arjuna—the quintessence of the teachings in Bhagavadgita, the Song Celestial. Thus, the origin of all the three secret doctrines is traceable to the Supreme Lord Himself. That is how the Lord heads the list of Vaishnayite preceptors in the apostolic succession, as brought out by

Sri Koorathazhvan's invocatory sloka "Lakshminatha-samarambham.....
.....vande guruparamparaam."*

Although the text of these three secret teachings by the All-merciful Lord is brief, yet their rich and majestic contents had such a fascinating appeal to our illustrious preceptors (Poorvacharyas), well-versed in all the Shastras, that they delved deep into these texts with great avidity and propagated their meanings in great depth. Even so, the Acharyas, who preceded Sri Ramanuja were much-too-fastidious in picking and choosing the worthy recipients, true and trusted, of these closely guarded secrets, with the result that only very few could receive instruction in these and that too, in strict secrecy. It was Ramanuja, who, out of boundless compassion for the masses, gathered them all and proclaimed these precious truths, imparted to him by Goshtipurnar under pledge of secrecy. Ramanuja had to approach Goshtipurnar as many as eighteen times and it was only after a gruelling test of the earnestness of the disciple that the doctrines were at long last taught under a vow of secrecy. When reprimanded by the irate Goshtipurnar for this cheeky transgression, Ramanuja confessed his guilt and invited perdition on himself if only he could save millions—an act of mass reclamation, which would doubtless redound to the credit of Goshtipurnar. Struck dumb by the universal concern of Ramanuja and with a gnawing uneasiness, born of self-introspection, Goshtipurnar cursed his own narrow mind and complimented Ramanuja profusely for his all-embracing love and hailed him as 'Emberumanar' (My great Master). This epoch-making anecdote finds mention in Sri Varavara Muni's 'Upadesa Ratnamalai', where Ramanuja is referred to as 'Varambaruthhaar'-one who broke the trammels. Thus, these doctrines came to be preached extensively and elaborately from Ramanuja's days but, during his life-time, none committed them to writing. A commentary of the Rahasya texts, ascribed to Sri Koorathazhvan, has been referred to in a similar commentary compiled later on by Sri Vedanta Desika, but the former is no longer extant. Sri Parasara Bhattar, the illustrious son of Koorathazhvan wrote a commentary on these secret doctrines, in eight Sanskrit slokas, known as 'Ashtasloki'. Compressed in a bare eight slokas is, however, a huge treasure revealing the literary greatness and vast erudition of the author. It was, however, given to that profound scholar believed to be an incarnation of Lord Devaraja of Kancheepuram Himself, Pillai Lokacharya, the illustrious son of an illustrious father, Vadaku Thiruveedi Pillai, to write out as many as eighteen Rahasya texts, exquisite and elaborate, in sweet and scintillating style. Among these, some are in the form of direct annotations of the three Rahasyas or parts thereof and others deal with several other allied topics. After him, Aachhan Pillai wrote a few esoteric texts like 'Paranda Rahasya' etc. Out of the several annotations written by Lokacharya, Mumukshuppadi is easily the best, from several points of view. Whereas the other Rahasya texts suffer from

* लक्ष्मीनाथ समारम्भाम्.....वन्दे गृहपरम्पराम् ॥

various handicaps such as being all-too-brief or much-too-elaborate, preponderance of Sanskrit words etc., Mumukshupadi, written last of all, is not only free from all these handicaps but it also contains a lot more, not covered by those texts. It has, therefore, rightly come in for special appreciation and wide and detailed study by Sri Vaishnava scholars, all over. Sri Manavala Mamuni's glorious commentary on these secret texts has been abridged by Jagadacharya simhasanadhipathi, Mahavidvan P.B. Annangaracharya Swami, in a simple, easy-to-follow style, for the effortless grasp of such an abstruse subject by one and all, an act of Grace galore. An English rendering of this 'Sarartha Malika' has been attempted in the succeeding chapters for the benefit of the yearning public, not conversant with Tamil.

MUMUKSHUPPADI

CHAPTER I (THIRUMANTRA)

(1) *Knowledge of the three mysteries (Rahasyas) is indispensable to the 'Mumukshu'*, the ardent aspirant to Moksha, that is, salvation by attaining to the Lord's lotus feet.

The seeker of that eternal bliss, seething with supreme disgust of worldly life, and unable to stand any longer on the stinging spike of Samsara, has to inevitably gain the sure and certain knowledge of his goal in relation to his own self and the manner of attaining it. And it is here that the three secrets or mysteries come to his aid.

(2) *Of the three mysteries, that which needs to be known first is the eight-syllabled Thirumantra.*

The priority of Thirumantra stems from the fact that one has to know one-self first, well and truly, before determining one's goal and exploring the means for attaining it. The other two Rahasyas providing a knowledge of the goal and the means, therefore, recede to the back-ground, and Thirumantra is right in the vanguard. 'Thirumantra' distinctly reveals the 'Swaswaroopa' or knowledge of the self, namely, that the Jiva (individual) is subservient to the Paramatma (Supreme Lord) and the latter is at once the Means and the End.

Thirumantra comprises two parts, the *Mantra* and the remainder thereof 'Mantra-Sesha'. 'AUM', the Pranava is the Mantra and 'Namo Narayanaya', the Mantra Sesha. The latter elaborates the former. Likewise, 'Dvaya' expands the 'Mantra-Sesha'. and 'Charama Sloka', in turn, elucidates the contents of 'Dvaya'. Thus 'Thirumantra' acquires a natural priority over the other two, in a sequence of categorical understanding.

Derived from 'Mantaaram traayathe'* , the Sanskrit word 'Mantra' means that which protects those who ponder over it. Such protection can be afforded either through its sheer power of resonance in the process of uttering it over and over again, known as Japa, or by meditating on its meaning and content. So then, Thirumantra grants the necessary protection to the *Upasakas*, through continual chanting either orally or accompanied by ritualistic offerings and to the *Prapannas*, who see in God a harmonious blending of the Means and the End, through an assimilation of the inner meaning, namely, that the Lord is the ultimate destination as well as the means for reaching it. It is this second aspect of the Mantra that is dwelt upon by Sri Parasara Bhattar in a Sloka of his 'Ashta-Sloki' " Dehaasaktatma-buddhir yadi bhavati padam....."**

The gist of this sloka is :--

He, who is bewildered into mistaking the body for the soul, has to look to the third syllable 'Ma' in the Pranava, signifying the sentient Jiva (Soul). Sentient as he is, he is apart from the insentient matter, that the body is. Again, the soul is likely to be looked upon as its own master, independent of others. The first syllable 'A' of the Pranava, however, dispels such a notion by bringing out the fact that, far from being independent, the Jiva is a vassal of the Lord. Further, a possible misapprehension, that the Jiva could be subordinate to others as well is dispelled by the middle syllable 'U' of the Pranava which indicates that the Jiva is the exclusive possession of the Lord. Even so, a doubt might arise whether this exclusive slave of the Lord has to make any effort to tend himself. The word 'Namah' resolves this doubt by indicating that self-protection is not enjoined on him and that the sole responsibility therefor rests on the Master (Lord God). The word 'Narayanaya' throws into bold relief the fact that the Lord is 'All in one, a combination of all conceivable relations around us, Father, Mother, brother, son, so on and so forth and even more, thus cutting out altogether the remotest chance of earthly contamination by the so-called kinsmen and the involvement in the worldly pleasures. Here then is the unfailing succour for the *Prapannas* afforded by 'Thirumantra', pregnant with all these meanings.

(3) and (4): In keeping with the greatness and grandeur of 'Thirumantra', it has to be nurtured with loving care and reverently chanted frequently, in solitude.

551

Apart from this, the efficacy of the Mantra can be ensured only when this

*मन्तारं त्रायते

**देहासक्तात्मबुद्धिर्यदि भवति पदं सांखु विद्यात्तृतीयं
स्वात्मान्व्यान्व्यो यदि स्थात् प्रथममितरदंष्ट्रवधीश्चेत् द्वितीयम् ।
आत्मत्राणोन्मुखश्चेन्नम् इति च पदं वान्धवाभासलोलः
शब्दं नारायणाख्यं विषयचपलवीश्चेत् चतुर्थीं प्रपञ्चः ॥

Loving devotion is extended beyond the Mantra itself, to the Supreme Lord forming its theme and the gracious preceptor, who taught it.

The manifold greatness of this Mantra will be unfolded in the succeeding pages. Supreme among all Mantras, the most sacred of them all and the mystery of mysteries, Thirumantra embraces all the four Vedas. It would but be commensurate with its greatness if this Mantra were fostered with great fervour and not publicised cheaply in undesirable and unresponsive quarters.

(5) and (6): Forgetting themselves and the Lord, those caught up badly in the mesh of earthly existence failed to render service upto the Lord, legitimately due from them and were not even aware of this serious lapse on their part. Out of sheer compassion for these souls in dire distress, not knowing what they were missing, submerged as they were in the vast ocean of Samsara, the Lord came down assuming the forms of both the Teacher (Narayana) and the pupil (Nara) and initiated the pupil into the great Thirumantra, the quintessence of all knowledge and through him, the vast concourse of humanity, to enable them to gain a true knowledge of themselves and reach the safe haven, namely, the Lord.

The Lord assumed the form of the disciple also in order to demonstrate to the ignorant people of the world how the disciple ought to conduct himself. The sishya (disciple) ought to have faith in the scriptures, be inclined to follow the code of conduct enjoined by them, be orthodox, have devotion for Lord Vishnu, be free from conceit, bear unbounded love for the preceptor and tend him with loving care, looking upon himself and his possessions as existing solely for the benefit of the preceptor.

(7): Knowledge acquired through a study of the various scriptures is like wealth amassed through one's own effort, whereas knowledge derived from 'Thirumantra' is like the ancestral wealth inherited effortlessly, being the one condescendingly imparted by the preceptor.

(8) to (13): The Mantras expatiating on the Lord's attributes and His Avatars (Incarnations), which brought them to the fore, are indeed many. These Mantras fall under two categories, namely, the whole (Vyapaka) and the fractional (Avyapaka), the former treating Godhead in its entirety and the latter dealing with only certain aspects of it. Innumerable are the auspicious traits of the Lord and so also His incarnations. The Mantras are likewise innumerable, some dealing with the Lord's traits and others dealing with His Avatars, some dealing with these fully and others, only in part. And, therefore, the former category of Mantras is superior to those in the latter category. The three cardinal Mantras of the former category are the Eight-syllabled Thirumantra, the twelve-syllabled

Mantra relating to 'Vasudeva' and the six-syllabled mantra pertaining to 'Vishnu'. "Narayanaya vidmahe, Vasudevaya dhemahi, Tanno Vishnuh prachodayat" * is the Vishnu Gayatri. The three vyapaka (whole) Mantras centering round these three names, namely, Narayana, Vasudeva and Vishnu, dealing with the all-pervasive Lord, are got at by prefixing and affixing to these names the common prefixes and suffixes of all Mantras, in general, and will thus be: Aum Namo Narayana', 'Aum Namo Bhagavate Vasudevaya' and 'Aum Namo Vishnave' respectively.

Even among these three principal Mantras, the eight-syllabled 'Thirumantra' is the best. Among the pantheon of Deities, Narayana is the Supreme and among the Mantras there is none superior to 'Ashtakshari', the 'Thirumantra'. This has been highlighted in Narasimha purana. The fact that Narayana Mantra has been mentioned first in the Vishnu Gayatri, referred to above, is also the pointer. Further, the other two Mantras, namely the Vasudeva and Vishnu Mantras get relegated by reason of (i) their being handled by the unorthodox and the heretics, who deny the Lord's form and attributes and (ii) their not being complete, except in a limited sense. The unorthodox school, while acknowledging the supremacy of the Lord, is not prepared to concede His attributes and predication and thus reduce the supreme to a 'nirvisesha'. formless, colourless, and odourless. While these two mantras (Vasudeva and Vishnu Mantras) bespeak the Lord's immanence neither of these deal with the why and wherefore of it. Where and how the Lord pervades, the nature of the objects pervaded, the quality of the pervader and the specific purpose of such immanence have not been indicated in either of these mantras although the 'Vasudeva Mantra' has a slight edge over the 'Vishnu Mantra' in so far as the manner of pervasion is indicated in it. Here again, the objects in which this pervasive form of the Deity dwells have not been indicated. Thus both these Mantras suffer from serious deficiencies and cannot claim parity with 'Thirumantra'. On the other hand, in Thirumantra, the Ashtakshri, the word 'Naara' treats of the objects pervaded, the Bahuvrihi compound of the word 'Narayana' brings out the Lord as the in-dweller of all things and creatures having a name and form, while the Tatpurusha compound reveals the Lord as sustaining the whole universe. Again, one aspect of the word 'Ayana' spotlights the Lord as the Means while another reveals Him as the End as well. Thus 'Thirumantra' is complete in all respects and meaningful to the brim. For this very reason, this great Mantra, of all the Mantras, came into sharp focus in the upanishads such as 'Narayananuwaka', 'Subalopanishad', 'Mahopanishad', 'Antaryami-Brahmana' etc., and was eagerly sought after by the Rishis, the Azhwars and the Acharyas and propagated through their utterances, hymns or other works and discourses, as the case may be.

* नारायणाय विमहे वासुदेवाय धीमहि । तन्मो विष्णुः प्रचोदयात् ॥

(14) to (16): The excellence of 'Thirumantra', which describes the Lord, even surpasses that of its subject-matter, namely, the Lord. This is due to the fact that the Mantra itself delivers the goods and is very much handy for its adherents even if the Lord, whom it consecrates, keeps at a distance. Take the case of Draupadi. She was in dire distress when the attempt was made to forcibly disrobe her in Duryodhana's court and she called out the name of 'Govinda'. Govinda did not turn up and yet the mere utterance of His name was enough and it supplied an endless stream of Saris, which went on multiplying on her person and tired out the dastardly Dussasana. Those who might question the propriety of introducing the name 'Govinda' while discussing the greatness of the name 'Narayana', will do well to realise that the former only serves as a foil to heighten the greatness and grandeur of the latter. If the former, with just a fractional importance as compared to the latter, could do so much, how much more should be the potentiality of the latter? It goes without saying—a self-evident truth.

(17): No matter how the Thirumantra is uttered, with or without the heart in it, or even derisively, it does the job alright. Its inherent nature as a protecting force remains *in tact*, under all circumstances and whoever chants it reaps the benefit vouchsafed by the Mantra, no matter how he goes through it.

(18) to (21): This Mantra confers all the desired benefits as enumerated in the stanza "Kulantharum....."*(Thirumangai Azhvar's Periya Thirumozhi I-1-9). The stanza in question spells out the benefits accruing to those who utter the name 'Narayana', namely, exalted parentage, wealth, razing to the ground the erstwhile edifice of evil and misery, a passage to HEAVEN, a facile atmosphere for worshipping the Lord, the Lord's grace and a host of other benefits.

Those, who seek wealth here on earth, as well as those who aspire for wealth and positions in the upper worlds, will achieve their respective objectives with the help of this Mantra. Likewise, those who court the Kaivalya type of Moksha and those who pine for blissful service unto the Lord in Heaven, reach their respective goals. Through the constant recital, as well as ritualistic offerings made by invoking it, this Mantra serves as the vehicle for securing all the desired objects.

For those who pursue one or the other of the paths of religious discipline and conduct, namely, Karma Yoga, Gnana Yoga and Bhakthi Yoga, and chant

* குலந்தரும் செல்வம் தந்திடுமடியாச் படுதுயராயனவெல்லாம்
நிலந்தரஞ்செய்யும் நீள்விசும்பருஞும் அருளொடு பெருநிலமளிக்கும்
வலந்தரும் மற்றும் தத்திடும் பெற்ற தாயினுமராயினசெய்யும்
நலந்தரும் செரல்கூ நாள்கண்டுகொண்டேள் நாராயணுவென்றும் நாமா.

this Mantra, it helps to remove all the obstacles in their respective spheres and crown their efforts with success.

This Mantra helps those who seek the path of loving surrender to the Lord's grace and protection (Prapatti), by affording them the correct perspective, namely, the true relationship between the individual and the Lord and strengthening their conviction through delectable meditation on the five vital meanings within its sweet fold. To this last category of persons, the mere chanting of this Mantra will be a pleasant pastime.

(22) to (24) : Contained in this Mantra are all the objects it is incumbent on every one to know. This has been acknowledged by Thirumangai Azhvar in Periya Thirumozhi (VIII-10-3).* These objects are five, namely, the true nature of God, the true nature of the individual soul, the means of attaining the Lord, the nature of the obstacles and the finale. The Vedas and the Vedangas reveal these objects while the whole of Saint Nammazhvar's Thiruvoimozhi treats of these only. Our Poorvacharyas (preceptors) considered themselves as altogether unborn, prior to their acquisition of the knowledge of these and there was no question of their thoughts being diverted away from them, at any time thereafter, rather, they subsisted on these objects. c.f, Thirumalisai Azhwar's Thirucchandha-Virutam-Stanza 64.** In other words, whatever they studied and discoursed upon, were animated by these five objects, through and through.

(25) : Although the prowess of the Mantra itself is great, as pointed heretofore, and consequently, one could stand rooted in it exclusively, yet our preceptors adored the Lord described therein, even more than the Mantra. This was because they saw in the Lord, a harmonious blending of the Means and the End. No doubt, the Mantra by itself helps its adherents in ever so many ways, as enumerated already. Some of its adherents achieve their heart's desires, using this Mantra as the means. There are others whose goal is the Lord all right, but they employ different means such as Karma Yoga, Gnana Yoga and Bhakti Yoga, to reach the goal. By invoking the aid of Thirumantra, they reap the benefits of accelerated progress. But, unlike all these individuals, our preceptors took refuge in the Lord and did not employ any other means to attain Him. For them, the Lord was at once the Means and the End and hence, all in all.

(26) : This Mantra elucidates (1) the true nature of the souls (2) the appropriate means and (3) the proper goal to be attained by them.

(27) : The finale (state of salvation) has been dealt with by the author, *extenso*, in his other Rahasya texts, namely 'Prameyasekhara' and 'Archhiradi-gathi'.

* மற்றெல்லாம் பேசிலும் நின் தகுவெட்டெழுத்தும் கற்றுமான்

** அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்

MUMUKSHUPPADI

19

(28): *The structure of this Mantra is such that it has eight letters and three words.* some are inclined to bifurcate the word 'Narayanaya' into 'Nara' and 'yanaya' and adding to these six letters, the two letters in 'Namah' they hold that here is an eight-lettered mantra even without the inclusion of 'Pranava' (OM). This will not, however, hold water, as it is opposed to the vedic text, *Omityekaksharam, Nama iti dve Akshare, Narayanayeti Panchaksharani** ($1+2+5=8$ letters).

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(29) and (30): *The three words of the Mantra reveal three meanings, namely subservience unto the Lord, dependence on Him and service unto Him.*

(31) to (34): *The first of these three words is 'Pranava' (Aum), comprising the three letters A, U and Ma.* Letters A and U combine to form O and this is followed by the letter M. No doubt, the vedic text recognises Pranava as a single letter (Omityekaksharam) in its consolidated form (Samhitakara) and yet in its 'Asamhitakara', it is also capable of being split up into three distinct letters, as above, with their respective connotations. As a matter of fact, Pranava is the essence of all the Vedas (Rig, Yajur and Sama Vedas) inasmuch as the three letters, referred to above, have been culled out as the essence of the respective Vedas, like butter obtained by churning curds stored up in three different pitchers.

(35) to (57): Of the three letters, the first letter A is from where all sounds originate and it is also the condensed form of the word 'Narayana' which means 'Protector of all'. Thus the letter A denotes the Lord Himself, the originator of the whole universe and the protector of all. A is the very first of all letters and could thus symbolise the origin of the universe, namely, the Lord. Derived, as it is, from the root 'Ava rakshane', A means protector and here again, it could rightly denote the Lord, who is the protector of all.

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The twin aspects of the protection extended by the Lord to His subjects are removal of all undesirable things and fulfilment of aspirations, as applied to individuals. And again, things eschewed and things desired vary from individual to individual, depending upon the state of mind, its equipment and evolution. As a matter of fact, the subjects fall under four distinct categories, namely (1) samsaris or those wallowing in the sty of wordly life, with its terrific involvements (2) the aspirants to Moksha (Mumukshus) (3) Released souls (Muktas), who have reached the heaven and (4) the ever-free, eternal heroes (Nityas), who never passed through the mill of Samsara and thus never tasted wordly life, but continually enjoy the grand privilege of being the Lord's proximate attendants in heaven. This classification will bring into sharp focus the mental make-up of those in the respective categories, their relative aspirations and abhorrence. To the worldlings (Samsaris), there are the pains caused by the mental and physical

* ओमित्येकाक्षरम्, नम इति द्वे अक्षरे, नारायणायेति पञ्चाक्षराणि ।

ailments etc., while they seek the pleasures of food, drinks etc. To those who aspire for Moksha, the impediments are contacts with those in the first category, nay, very existence in their midst and their incessant longing is to reach the High Heavens. To those in the remaining two categories, namely, 'Muktas' and 'Nityas', anything that deflects them from, or interferes with their service unto the Lord is an obstacle, to be removed forthwith, while intensification of such service is what they would desire.

The author has already stated in his work entitled 'Prapanna-paritrana' that there is no protector other than the Lord. It has been pointed out therein threadbare, that the so-called protectors in the conventional world, father unto son, the elder brother for the younger, husband for the wife, the king for his subjects, the lesser deities like Indra, Sun, Varuna and so on, stand no comparison before the Lord, who, by reason of His eternal link with the subjects in all categories, is the unfailing protector of one and all. Episodes from the Puranas and the Ithihasas drive home this fact. That the elder brother cannot be depended upon is seen from the way Vali treated Sugriva and Ravana dealt with Vibhishana. Rudra's treatment of Brahma and Kamsa's handling of Ugrasena show that the son, as a saviour of the father, can be written off. Kaikeyi is an example of the uselessness of the mother and Hiranya of the ruthlessness of the father, while the story of Nala and Damayanthi and the heart-rending episode of the dastardly outrage on Draupadi in the immediate presence of her husbands, discount the husband as the protector of the wife and so on. And then, these earthly relations cut at each other's throats, when it comes to sharing the worldly possessions, throwing to the winds, the so-called bonds of love and duty. The celestials, such as the Sun and the Moon, fare no better, as they themselves had to subserve those powerful despots, Hiranya and Ravana. Brahma, the demi-urge had his own tale of woes. Betraying his helplessness dispossessed of the Vedas, forming his hand-book for creation, by Madhu and Kaitabha, the demons, Brahma bemoaned his lot as, "I have lost my sight, my wealth", And what a pity, his head was seyered by Rudra. None of these can, therefore be looked upon as the Saviour.

When the Lord extends protection to His subjects, the immediate presence of Mahalakshmi, His Divine Consort, is absolutely necessary and, in this context. His association with the letter A, as a protecting force, has to be thought of. Although the Lord is surely capable of protecting His subjects, all by Himself, yet the Sastras say that He bestows such benevolent protection in the company of His Consort, Sri Mahalakshmi, Who is grace personified :—'Lakshmya saha Hrishee Devya Karunyaroopaya, Rakshakas sarva-sidhante Vedantepi cha geeyate' etc. This is just to eliminate the possible risk of the Supreme Lord being alienated from His subjects on account of the innumerable lapses of the latter. The

Divine Mother alone, as an infallible intercessor between the erring subjects, on the one hand, and the perfect Lord, on the other, could suitably influence Him and invoke His redemptive grace, which will then automatically operate in favour of the former. Therefore, the letter A has to denote Lord Narayana in close conjunction with Mahalakshmi. Of course, Lakshmi inheres in Lord Narayana and still, this fact has now to be specifically remembered and emphasised. Here we have to recall the unique manner in which this was expressed by that eminent scholar, His Holiness Senapathi Jeeyar, who lived long ago. He said 'If Sri Mahalakshmi departs from His chest, then only will She be apart from this letter', thus emphasising the Divine Mother's intimate connection with both and that the aforesaid two events can never occur. Even as the mother has her link with her husband's bed, attending to her child in the cradle, side by side, Mahalakshmi, the Divine Mother retains her connections with both the first letter A (of Pranava) and the last letter Ma, standing respectively for the Lord and the individual soul. Oh, what a homely and telling analogy! When queried where exactly, of the three entities, Easwara (God), Chit (Sentient beings) and Achit (Insentient matter), Lakshmi belongs, there could be a lingering doubt whether she belongs to the first, namely, Easwara. But then, there is but one God, and our great preceptors have clearly established that Lakshmi belongs to the second category with this unique distinction, however, of being connected with both the protector (Easwara represented by the letter A and the protected (Chit or individual soul), denoted by the letter 'Ma'. Her place is in the last letter Ma quantitatively while She also subsists in the first letter A by virtue of Her extra-ordinary qualities and the semantic significance of that letter. The analogy of keeping to the bed of the husband besides attending the baby in the cradle, quoted earlier in a general way, could be illustrated by taking the concrete case of Yasoda, her inseparable contacts with Nandagopa, the husband and Krishna, the darling son. It is noteworthy that this juxtaposition has been well brought out in the seventeenth stanza of Sri Andal's 'Thiruppavai', *where the Gopis woke up Nandagopa first, Yasodha, next and last of all Krishna.

If, as elucidated earlier, 'Pranava' merely denotes subservience of the individual souls to the Lord, how could it cover their subservience to the Lord's consort, Maha Lakshmi as well, in the absence of any direct reference to her in this syllable? This poser is again answered by a common-place example. When a servant is engaged by a wealthy person, the accompanying deed stipulates that the former should do all jobs set unto him by the latter. Although the deed does not specifically mention that the servant should carry out the fiats of the mistress of the house as well, yet, in actual practice, it is seen that he does all the work

* அம்பக்மே.....நத்தசெவுரவா எமுத்திரை
.....அசெவாய் அறிவுருய்,
.....உம்பக் கெவானே உதங்கநெத்திரை.

assigned by the mistress. Likewise, we, the individual souls, are the vassals of Maha Lakshmi, the Lord's consort. The in-separability of the Lord and His consort is thus established. It is like the rays of light and the source from which they emanate, the Sun and his sheen, the flower and its fragrance. Cf. Sita's exposition of her status before Ravana, in Ashoka vana, 'Ananya Raghavenaham Bhaskarena prabha yatha' \$ and Kama's exclamation when Sita vindicated her chastity after going through a fire-bath, as follows :—'Ananya hi maya Sita Bhaskarena prabha yatha'.† The identical phraseology, underlined in both the utterances, deserves to be noted. And, therefore, this sacred conjunction of Lord Narayana and Maha Lakshmi is our sole refuge. Those who worship the Lord and Lakshmi in this state of union are bound to prosper like Vibhishana, while those who seek to divide them and aspire for them separately shall be doomed to perish like Ravana and Surpanakha.

So far as the letter 'A' is concerned, it should be deemed that the dative case (inflection) has been used first and the case-ending discarded subsequently. To the question, why at all the letter 'A' should have initially been used in the dative case, of all the cases, the answer is that this letter is the epitome of the word 'Narayanaya' which follows and the dative case is explicit in the latter. Grammatically speaking, the dative case is used when one exists for another and the aforesaid syntactic modification signifies dependence on the Lord. Supposing it is asked whether dependence is not in the nature of pain or misery, as noticed in the work-a-day world and such a thing should at all be enjoined, the answer will be that this is not the case, under all circumstances. As a matter of fact, service rendered unto one's beloved is a pleasure. It is too well-known that, in the ecstasy of love, nothing delights the lover more than serving the beloved, in every possible manner and no service is considered too low in this context. As the letter A denotes the Lord as the sole Saviour and the protection in turn, stems from His numerous auspicious qualities, the dependence indicated by the letter also hinges on these qualities and is, therefore, bound to be pleasurable. Even otherwise, shorn of all extraneous considerations, dependence on the Lord is the unique attribute of the individual soul, without which it just ceases to be. The two distinct attributes of the individual soul are blissful intelligence and dependence on the Lord. It cannot, however, be argued that the former can still survive without the latter, as the essential nature of the soul is lost once the idea of independence, which is tantamount to plunder of the soul, creeps in. The attainment of its own intrinsic glory consists in realising its dependence on God. Who alone is independant (Swatantra).

Now (58) to (65): Turning next to the middle letter U of the 'Pranava', it is determinative, having the same meaning as the Sanskrit word 'Eva' (only) as seen from the usage in the Vedic texts.

\$ अनन्या राघवेणाहं भास्करेण प्रभा यथा ॥

† अनन्या हि मया सीता भास्करेण प्रभा यथा ॥

In the present context it means that the soul is subservient only to the Lord, and none else. It was necessary to establish this beyond doubt, in this manner, as we see around, the house, land, sons, servants and other possessions being shared by more than one individual, giving room for a possible doubt whether the dependence of the individual souls could also be dispersed, in a like manner, between the Lord and others.

Some hold that the letter *U* denotes the dependence of the individual souls on Lakshmi. But more important than this is the meaning already arrived at, namely, dependence on persons other than the Lord is ruled out. The necessity for emphasising this arises from the fact that foisting the dependence of the individual souls, the exclusive possessions of the Lord, on the lesser fry, who are themselves struggling through, would be like casting before a dog the oblation (*purodasa* or sacrificial cake) intended for the Celestials. Even more than dependence of the individual souls on the Lord, the absence or elimination of their dependence on others is, therefore, important. Cf Thirumazhisai Azhvar's reference, in stanza 68 of 'Nanmukan Tiruvandadi'* to the great consideration shown by Yama and his hordes to those, who do not worship other deities though they might be oblivious of Lord Narayana—an exact reproduction, in Tamil, of the idea conveyed in the Sanskrit sloka of 'Vishnu Puranam'. These persons stand on the same footing as a woman, who does not take to her husband kindly, but is all the same not tainted by other men. There is every hope of her developing, some day, love for her husband and reaping the bliss of wedlock, but she would be courting certain disaster if she had illicit love for any other male. Non-dependence of the individual souls on persons other than the Lord would automatically imply the absence of dependence on one's own self. The letter *U*, stressing the dependence of the individual soul, thus points out that it is neither dependent on itself nor on any one other than the Lord.

(66) to (77) : And we pass on to the third letter 'Ma' in the Pranava. This is the twenty-fifth letter, reckoning from the first consonant 'Ka' and represents the twenty-fifth fundamental principle, the soul (the twenty four earlier principles relate to the five senses, the sensorial and motor organs, the five elements, etc.). Further, the root-meaning of the letter 'Ma' is 'knowledge' and it rightly denotes the individual soul, whose characteristic, *inter alia*, is blissful intelligence. Simply because the letter 'Ma' is in singular number, it should not be construed as referring to a single soul only. Indeed, this is used in a collective sense, and as such, it denotes all the souls taken collectively, the whole tribe, comprising the 'Bound', the 'Released' and 'Ever-free'. Would it not be ridiculous to hold that the placard, 'umbrella sold here', displayed by an umbrella shop, denotes that only one umbrella is kept and sold in the shop? This letter 'Ma', while denoting the individual soul's dependence on the Lord, also shows the

* திருவடி தன் நாமம் மறத்தும் புறநெறமாக்க.

individual soul as the seat of knowledge and thus different from the body, which lacks the faculty of perception. The distinction between the soul and the body has been elaborated upon, in another Rahasya Text by the same author, known as 'Tattvasekhara' and is, therefore, not dwelt upon here.

The unique attribute of the soul, namely, its dependence on the Lord was stressed first and its intelligence mentioned next, as the soul commands respect and is to be desired only because of its dependence on the Lord. This is similar to the flower being desired for its fragrance and the gem for its brilliance. A soul, not dependent on the Lord, simply deserves to be discarded, being as good as non-existent. C. F. Saint Nammazhvar's Thiruvoimozhi, 4—8—10,* and Sri Alavandar's Stotra Ratna, the sloka § 'Tava seshatva vibhavaat', giving prominence to the concept of the soul's dependence on the Lord and reducing it to a mere nullity, without such dependence. Thus, by 'Pranava' ('Aum) is stated the relationship between the individual soul and the Lord. Stanza 8—9—3† of Thirumangai Azhvar's 'Periya Thirumozhi' reflects clearly the meaning of Pranava. It says "How can I, the vassal of the Lord enshrined at Thirukkannapuram, belong to any one else?" By way of reiteration of the statement made earlier regarding the indispensability of Mahalakshmi's presence at the time of protection of the individual soul, it is now said that the souls look up solely to the *Consort of the lotus-born Maha Lakshmi*, a phraseology occurring in Poigai Azhvar's 'First Thiruvandadi-67',‡ thereby stressing the exclusive dependence of the individual souls on that highly felicitous combination of the Lord and Lakshmi.

Of the three component letters of 'Pranava', letter *A*, derived from the root 'Ava-Rakshane' denotes the protector of all, while the last letter '*Ma*' denotes the objects protected. The dative case imposed on the letter *A* and the intermediary letter *U* denote respectively, the concomitant responsibility of the Lord for extending protection by reason of His being the Supreme Master and the final state attained by the wards as a result of such protection. By virtue of the Lord's protection, the individual souls admitted into the Lord's fold are entirely at His disposal and this cuts out the possibility of their straying into other hands and thus pin-points their exclusive dependence on, and service unto the Lord—'Ananyarha-seshatva'. The remaining words of this eight-lettered Mantra further elucidates the meaning of the first word 'Pranava'. The intermediary letter '*U*' of

* தடம்புளவு கடை முடியன் நனியோரு கூறமர்த்துக்கறழும்
உடம்புகடயான் கவரத உயிரினுல் குறையிலமே.

§ न देहं न प्राणान्...तव शेषत्वविभवात् ।

बहिर्भूतं नाथ क्षणमपि सहे यातु शतधा
विनाशं तस्सत्यं मधुमथन! विज्ञापनमिदम् ॥

† கண்ணபுரமென்றுகையாலும் சட்டேன் ஒருவர்க்குரியேசூ.

‡ ஓள்டாமதையாள் கண்வகிளுகுவளையே சேர்க்குமுள்ளது.

pranava is explained in detail by the word 'Namah', while the meaning of the first letter 'A' is expanded by the word 'Narayana'. The dative case terminal of the word 'Narayana' and, according to some, the word 'Naara', elaborates the meaning of the last letter 'Ma'. The word 'Namah' supplements the meaning projected by the letter 'U', namely, elimination of dependence on all but the 'Lord'. As 'self' also falls within the scope of such elimination, the word 'Namah' clarifies this point. Likewise, letter A, which denotes the Lord as the protector of all, is amplified by the word 'Narayana', which brings out the qualities of the Protector, the objects protected, the manner of protection, etc. The dative case-ending of the word 'Narayana' elaborates the letter Ma, standing for the individual soul, by indicating the manner in which the position of the individual soul as the servant of the Lord gets established. It is also held that syllable 'Naara', showing the individual soul (Nara) as eternal (beyond destruction), unchanging and multiple, expands the meaning of the letter Ma. But then, why should not the words following 'Pranava', namely, 'Namah' and 'Narayanaya' elucidate the three letters of Pranava in the order in which they occur, namely, A, U, Ma, instead of in the jumbled order of U, A, Ma? The reason for this kind of treatment is that, for the enjoyment of the Lord denoted by the word 'Narayana', of which letter A is the epitome, eradication of the obstacles for such enjoyment, namely, selfness and selfishness is an essential pre-condition, even as the removal of the honey-bees precedes the enjoyment of the honey in the hive. This purpose is served by the word 'Namah' and hence the letter U, as amplified by 'Namah' has been mentioned first.

78—94: The middle word 'Namah' of the Thirumantra consists of two words, *na* and *mah*. 'Mah' means that one belongs to oneself but the preceding letter 'na' means 'not that', so that the word 'namah' brings out that one does not belong to oneself. If the word 'Namah' is a glossary of the letter 'U', as already stated, it should exclude dependence on all others, except the Lord. But how is it now explained merely as 'not belonging to oneself'? As between belonging to others and belonging to one's own self, the latter is the more cruel of the two and it was but proper that elimination of this has been accorded priority. This could be elucidated, as follows. When a person gives up the thought of belonging to himself and feels like belonging to another, he can be easily redeemed by the Lord through the spell cast by His numerous auspicious qualities and made to realise the indissoluble bond between Him and the individual soul. On the other hand, if he looked upon himself as his sole monarch, there is hardly any chance of such a one being reclaimed by the Lord, which would be possible only if the concept of self-suverainty was given up. The word 'namah' removes the obstacles, of which there are three distinct types, namely. (i) those which obstruct the path of knowledge of the essential nature of the individual soul (e.g.) selfness and selfishness; (ii) those which stand in the way of practising the means for attaining salvation (e.g.) not beseeching His grace but pinning all faith on one's own self and resorting to self-protection and (iii) those which hinder the final bliss

in the yonder state (e.g.) rendering service unto the Lord in the final state with a tinge of self-enjoyment, without resigning, *in toto*, to His grace and pleasure. The word 'namah' operates to remove all the three types of obstacles by combining with (1) the preceding word in the Thirumantra, as 'Om namah', (2) the succeeding word as 'Narayanaya namah' and (3) itself as 'Namo namah.' c.f. the sloka, Mantra-brahmani madhyamena namassa pumsah * ' in the 'Ashta Sloki' of Sri Parasara Bhattar.

With the removal of the impediments for the true realisation of the nature of the individual soul, a state of mind totally bereft of egoism is attained whereby the self and its so-called possessions are looked upon as but different modes of the Lord Himself. C.f. Thiruvoimozhi II-9-9.-* * Employment of means other than the Lord Himself for attaining Him does constitute an obstacle to reach Him. Removal of this obstacle would result in the state described in Thiruvoimozhi, V-8-8, § namely, invoking the Lord's grace as the sole saviour, for deliverance from all ills and evils. Also compare Periyazhvar Thirumozhi V-3-3†, where the Azhvar affirms that he shall not knock at any door other than His. The ultimate goal of the individual souls is perennial and unblemished service unto the Lord and, in this context, even a tinge of egoism entering such service will stand out as a blemish. Removal of this blemish, constituting an impediment to the final state of consummation, was prayed for by Sri Andal in the 29th Stanza of Thiruppavai,‡ "Destroy all our desires other than that of serving you." The service, referred to here, is selfless service like that rendered by the moon, the cool southerly breeze, flowers, sandal paste etc., to the respective beneficiaries.

The word namah is considered in two ways—sakhanda and akhanda. In the former way, it is composed of two words Na and Mah. The other one is a single word. While taken thus, as a whole it shows the true nature of the soul, the proper means to be adopted by it and the final goal." This is revealed

* मन्त्रब्रह्मणि मध्यमेन नमसा पुंसस्वरूपं गतिः

गम्यं शिक्षितमीक्षितेन पुरतः पश्चादपि स्थानतः ।

स्वातन्त्र्यं निजरक्षणं समुचिता वृत्तिश्च नान्योचिता

तस्यैवेति हरेविविच्य कथितं स्वस्यापि नाहं ततः ॥

* * யானே நீ என்னுடைமையும் நீயே.

\$ கணவாய் துஞ்பம் கணயாதொழிலாய் கணகள் மற்றிலேன்.

† உள்குப்பணி செய்திருக்குந்தவழுடையேன் இனிப்போயொருவன் தன்குப் பணிந்து, கட்டத்தலைத்தை நின் சாகயயழிவு கண்டாய்.

‡உன்தன்னே

ஏற்குமோயாவோம் உள்கே நமரட்டெய்வோம்,
மற்றை நங்காமங்கள் மற்கூலேரும்பரவாய்.

by stanzas VI-5-1* (*worshipping* the place known as Tholaivillimangalam, where the Lord is enshrined), III-3-6§ (*Resigning* to the grace of the Lord enshrined in Thiruvenkatam), and X-8-7† (*The word uttered at the end, that is, at the very acme of the bliss of service unto the Lord, is worship*) respectively, of Thiruvoimozhi. It will be seen that the word underlined in each is synonymous with 'namah'.

In Periya Thirumozhi, VIII-10-3‡ Thirumangai Azhvar has declared that as a result of learning the eight-syllabled Thirumantra, he became a vassal of the devotees of the Lord enshrined in Thirukkannapuram. Service unto the Lord's devotees as well, the logical culmination of service to the Lord, is thus implied in the word 'namah'. It is held by some that service unto the Lord's devotees is implicit in letter *A* (of pranava) with its discarded dative case-ending, which brings into focus the soul's dependence on the Lord; others say that the middle letter *U* (of Pranava) emphasises the exclusive dependence of the soul on the Lord and the farthest point upto which dependence on the Lord could go, by virtue of His unbounded love for His devotees, would be the individual soul's utter devotion to those devotees as well. As this interpretation is not had directly from the text, as such, but deduced only by implication, it matters not whether this particular meaning goes with the word 'namah' or letter *A* or letter *U*. All the same, our preceptors have thought it most appropriate to link this with the word 'namah' which helps to discard the rags of 'I-ness' and 'My-ness', enveloping and disfiguring the individual soul, and to put things before it in their proper perspective.

Before learning the connotation and meaning of the word 'namah', it might have been thought that, being supreme and independent, the Lord would be a self-centred despot; the non-sentient things (achit) are for the sake of others only, while the individual soul (chit) could, in its inherent state of dependence, be partly dependent on itself and partly on others. But the word 'namah' dispels this notion and brings out that the individual soul should also be taken up by the Lord, in precisely the same way as the non-sentient beings are taken to, by their beneficiaries. In other words, the individual soul should be at the exclusive and unfettered disposal of the Lord, solely for His enjoyment c.f., Thiruvoimozhi II-9-4.** To drive home this point, it has been unequivocally emphasised

* துவளில் மரமணிமாடமோங்கு தொலைவில்வி மங்கலம் தொழுமிவனே.

§ வேங்கடத்துறைவார்க்கு நுமவென்னலரம் கடமை.

† அந்திதொழுஞ் சௌல்லுப் பெற்றேன்.

‡உற்றது முன்னடியார்க்கடிமை,
மற்றெல்லாம் பேசிலும் நின் திருவெட்டெழுத்தும் கற்று நான்.

** தளக்கேயாக எனைக்கொள்ளும்தே
எனக்கே கண்ணனை யான்கொள் சிறப்பே.

that the individual soul should not, out of a rigid adherence to its native role as the dependent of the Lord, attempt to maintain, *in tact* that state of relationship and thereby disturb the tempo of the Lord's rapturous enjoyment at the time of their union (in the final state). The Lord, in His unbounded love for the subject, who had long eluded Him, might condescend to an amazing level, and yet the subject should do nothing to mar the Lord's happiness, albeit a case of the tables being turned, such as the Master serving the vassal and the like. With the dawn of this knowledge of self-less dependence on the Lord, in the likeness of inanimate things, the individual soul is deemed to have discharged all the duties enjoined on it and it thus secures the aggregate merit of all virtuous acts besides being absolved of all sins. If, however, such an attitude does not spring up, the individual soul will then be deemed to have committed all kinds of sins and ritualistic exercises indulged by it, such as sacrifices, expiatory ceremonies etc., will be absolutely worthless.

95—104: The word 'Narayana', according to one of two possible constructions (i.e.) as a compound of the 'tatpurusha' class (Naranam Ayanam—Narayanah) signifies the abode of all 'Naaras' or collections of eternal substances, namely :—

The Lord's qualities of knowledge, bliss, purity, power, strength, wealth, valour, prowess, tender love, condescension etc; the divine body of the Lord, lustrous and youthful; divine ornaments and weapons; The Divine Consorts; the eternally free souls; the parasol and other insignia of the Lord's sovereignty; the divine gate-keepers and other retinue; the freed souls; the high heavens; the primordial matter and its various transformations; the souls in bondage; Time; the various worlds and the celestials, humans, animals, birds, plants etc., inhabiting these worlds. Besides the inherently everlasting substances those, which are cyclic (i.e.) last for some time, pass off and then reappear, have also been included in the category of things eternal, for the reason that they are also eternal in the sense that the name and form of their species remain unchanged. 'Ayana' means the support for all these.

Taken as a compound word of the 'bahuvrehi' class (Naaraah, ayanam yasya sah — Narayanah), the word 'Narayana' would mean one, who has all the above substances as his residence, i.e. one who resides in all these substances. Both the above constructions (the *tatpurusha* and the *bahuvrehi*) have proved, respectively, the Lord's transcendence, (paratva) depicting Him as the universal support of all things and His condescension (sowlabhyam) representing Him as pervading all things, animate as well as inanimate, and abiding in them, notwithstanding His supreme stature as the Lord of the whole universe. Again, by virtue of these two constructions, the Lord's *immanence as the internal controller* of all that exist, His being the Means for their attaining Him, as well as the final *goal* for them all, are also established.

The final goal is the attainment of the Lord, Who is at once a combination of all relations, such as Master, Father, Mother, Children and all other kinsfolk. c.f. Thirumangai Azhvar's Periya Thirumozhi I-I-6.* That is why He continues to bestow His benevolent attention on us, so as to instil in us love for Him even when we mix freely with our earthly relations, unmindful of His all-embracing relationship. The Lord remains hidden inside every one and has been, extending protection to the individual souls, right from the beginning of creation, like unto the fond parents who keep themselves in the back-ground and get their wayward sons, terribly hostile to, and estranged from them, fed at choultries where supper is given free at nights. These refractory sons, shunning the home and the parents, wander here and there and resort to feeding at night choultries where food is supplied free for a specified number of sojourners. Watching their movements unnoticed, the languishing parents supply food to the boys through the agencies of such choultries in a manner that they don't suspect the extraneous source of such supply. And so, such is the supreme benevolence of 'Narayana,' the Lord, whom the individual soul is due to serve:

105—112 : Aya, the dative case-ending of the word 'Narayanaya', reveals the deep urge to render service unto the Lord in every conceivable manner, like that of 'Adi Sesha', the first servant, rather the factotum, who serves the Lord in a number of ways, as umbrella, throne, footwear, bed, etc., etc. But then, having determined already that the word 'namah' totally eschews the involvement of the self, would it be all right to refer to such an urge or prayer for service on the part of the individual? The answer to this is that the word 'namah', in essence, stresses self-less devotion, that is, studious elimination of the strands of selfish interest or desires from the texture of devine service. There is, therefore, no repugnance in the soul's prayer for the creation of the conditions and opportunities conducive to such self-less service. As a matter of fact, this only serves to keep, *in tact*, the essential nature of the individual soul as the vassal of the Lord. C. f. Kulasekhara Azhvar's prayer in Perumal Thirumozhi IV-9 to the Lord enshrined in Thiruvenkatam—"Oh Lord, may I lie down as the foot-step of your Sanctum Sanctorum and keep seeing your coral lips."† Although service, as such, has not been mentioned in this prayer of the Azhvar, it is only from the smile of approbation on the Lord's lips that the Azhvar could see whether the Lord was really pleased with the services rendered by him. And hence, the Azhvar's request, as above, to assume the form of the foot-step and watch the Lord's lips, implies prayer for the right type of service. There is, therefore, nothing extraneous or improper in such a prayer and, as a matter of fact, divine service without a break or blemish should be prayed for. C. f. Thiruvoimozhi III-3-I. § Speaking about

* எம்பிரானெந்தை யெள்ளுடைச் சுற்றமெனக்கு சென்றுடைவானார்.

† படியாய்க் கிடற்கு உள்பவளவாய் காண்பேனே.

§ ஒழிவில் காலமெல்லாமுடனுய் மன்னி, Released by Maran's Dog ,Toronto, Canada; வழுவிலாவழுகம் செய்ய வேண்டும் நாம்.

the basis of uninterrupted divine service, mention is made of the devout, whose incessant longing for service is aided by the total cessation of sleep. Before seeing the Lord, their yearning was so intense that sleep was ruled out altogether, while there is no question of sleep after seeing Him, as seeing and drinking deep of that insatiable nectar, the inexhaustible fountain of bliss, are interminable. C. f. Thiruviruttam,* 97—Could the eyelids of those, whose love for enjoying the sight of the Lord is insatiable, ever get shut? Having strayed away from Him and wasted a whole eternity, those who now enjoy the rapturous sight of the Lord bemoan the loss of such enjoyment in the by-gone days and there is, therefore no question of their slipping back to sleepy segregation, in the days ahead, C. f. Stanza 16 of Poigai Azhvar's First Thiruvandadi. † Further, with the upsurge of God-consciousness and God-love, these devout souls feel that, prior to this state, they had not been born at all, and having now been really born, there is no question of forgetting Him hereafter. C. f. Thiruchanda viruttam—64. ‡ For divine service, there is no limitation of time, place and all that. It could be rendered at all places, at all times, and under all circumstances, as indicated in 'Thiruvoimozhi III-3-1. §

113—115: The 'Thirumantra', like the auspicious cord tied round the neck of the bride at the time of marriage, has eight threads (sacred letters) twisted into three cords (words). Even as the matrimonial cord stamps the bride out as the exclusive possession of the bride-groom, Thirumantra is the hall-mark of the inalienable relationship between the individual soul and the Lord. The bridal cord consists of sixteen strands twisted into two cords, whereas the Thirumantra has eight threads (letters) rolled into three cords (words). This comparison serves to show that even as the husband vouchsafes protection to his woman while tying the sacred cord around her neck, the Lord assumes the role of the husband and protects the individuals who chant this Mantra. Summing up, the Thirumantra spells out :

"Being the exclusive possession of the Lord, I should effectively cease to belong to myself and I should be blessed to render every kind of service unto Lord Narayana, the supreme Master of all,"

(Thus ends the Chapter on Tirumantra).

*தொல்கைமாகிக்கண்ணாரக் கண்டு

கழிவதோச் சாதலுற்றுர்க்கும், உண்டேர கண்கள் துஞ்சதலே.

† பழுதெபல பகலும் போயினவென்று அஞ்சியழுதென்.

‡ அன்று நான் பிறந்திலேன் பிறந்தபின் மறந்திலேன்.

§ ஒழிவில் காலமெல்லா முடனுப் பன்னி

வழுவிலர வடிமை செய்யவேண்டும் நாம்.

CHAPTER II

D V A Y A M

Of the three mysteries, namely, Thirumantra, Dvaya and Charama Sloka, Thirumantra is reputed to be the Mantra Raja or King of Mantras and Dvaya is the Mantra Ratna or Gem of a Mantra. As between these two, our Acharyas leaned more on the latter and they would, in fact, bless their disciples to acquire birth in 'Thirumantra' and get nurtured by 'Dvaya'. True to what has been said in his 'Dinacharya', 'Dvaya' was all the time on the lips of Sri Manavala Mamuni, the last of the luminaries in the grand galaxy of our preceptors and his physical frame reflected a mind aglow with the contemplation of its meaning.

116—117: A true Vaishnava ought to possess the following traits :—

(1) Be rid of all attachments to external (ungodly) objects, root and branch, leaving no scope for their rearing their ugly heads again ;

(2) Seek the Lord, the unqualified and eternal protector of all, as the sole refuge ;

(3) Have absolute faith in the attainment of salvation, undaunted by the enormity of one's sins and deficiencies ;

(4) Be all agog for the speedy attainment of the final goal ;

(5) Eke out the existence here, clinging with great love to the pilgrim centres, dear to the Lord, meditating on the auspicious qualities of the Deity enshrined therein and rendering loving service unto Him, in all manner possible (*i.e.*), by word, deed and thought ;

(6) Be appreciative of the greatness of like-minded Sri Vaishnavas and adore them, greeting their appearance in this land of darkness and nescience with awe and reverence like unto the strange phenomenon of a lotus blossoming in a fuming hearth ;

(7) Be solely devoted to 'Thirumantram' and its glossary, the 'Dvayam' ;

(8) Be wrapt in loving devotion to the preceptor who taught these ;

(9) Remain grateful to (i) the preceptor, for having effected blissful transformation by imparting these secrets, like unto iron transmuted into gold by the alchemist and (ii) the Lord, for having provided fruitful contact with the preceptor ; and

(10) Be always associated with the highly satvic (*i.e.*), soft and saintly persons, possessing true knowledge, detachment and mental peace, because of their stabilising influence.

It is necessary that such a person should keep pondering over the contents of the three mysteries, which will greatly help to foster and sustain the knowledge and conduct, referred to above.

118—119: With the unique exception of these three mystery lores, which concentrate exclusively on the soul-force within, regardless of the outer form (the body and its appendages of caste and order of existence, such as Brahmin, Kshatriya, Brahmachari, Grihasta, etc.), all the other Sastras deal with the attainment of the highest human values through practices and pursuits involving the medium of the body, the visible outer form. Even among these three esoteric texts, 'Thirumantra', with its special emphasis on the inter-relation between the Lord and the individual souls, enunciates that the attainment of the final goal by the individual soul rests on the due realisation by it of its exclusive dependence on the Lord and the resultant necessity of desisting from self-protection. The 'Charama Sloka', with its accent on the absolute independence of the Lord highlights the Lord as the sole means for the attainment of the final goal, in utter relegation, rather total elimination of all the other means, including supplication by the individual soul. 'Dvaya', which expatiates on the Lord's dispensation in conjunction with Maha Lakshmi, states that the final goal is attained through Maha Lakshmi. What is actually meant by this, is this: Although the Lord is the ultimate Giver and Deliverer, yet He will act only when Lakshmi plays the recommendatory role, mediating and pleading for the erring souls.

120—121: Competence to invoke 'Dvaya' is acquired through the twin feeling of one's own utter helplessness, and looking upon the Lord as the sole refuge, with no thought of any other benefactor crossing the mind. Without such a frame of mind, it would be futile to invoke the Mantra, which is but a supplication to the Lord, Who is at once the Means and the End. These two traits have been dealt with, *in extenso*, by the author in another Rahasya Treatise of his, entitled 'Prapanna-paritranam'.

122—129: This Mantra comprises two parts, as shown below:—

Sreeman-Narayana-Charanau Saranam Prapadye;

Sreemate Narayanaya Namah.

The first part enjoins that the individual soul should seek refuge at the lotus feet of the Lord through the mediation of Maha Lakshmi, while the second stipulates that service unto Them both, in a state of conjunction should be prayed for.

Although the Sanskrit word 'Sree' connotes several things, here it denotes Maha Lakshmi. The authority for this is the text, 'Sreeriti prathamam nama'

Lakshmyah.* Derived from the root 'Sreen Sevayam', the word 'Sree' is got at, as 'Sreeyate iti Sreeh', according to the 'Karmani' class of construction and 'Srayate iti Sreeh' † under the 'Karthari' class of construction, meaning respectively, 'one who is sought after by all, for their edification, and 'one who seeks service unto the Lord, for her own edification'. In the present context, Maha Lakshmi is referred to, in the first part of the Mantra, as the intercessor. Even as the Lord has a dual aspect, namely, being at once the 'Means' and the 'End' for the individual souls, Maha Lakshmi is the intercessor, pleading before the Lord for the redemption of the individual souls, as well as the final goal of the individual souls, namely, service unto her, in conjunction with the Lord. It is the first aspect of mediation that is relevant now. To the question why her intervention is at all necessary for the individual soul seeking the protection of the supreme Lord, with the full knowledge of their mutual relationship, the answer is: Although the Lord is, by nature, merciful and the individual soul is His exclusive possession, yet He would be provoked to uncontrollable anger and be bent upon punishing the latter for his countless transgressions, like hot currents generated from underneath the cool layers of water. If, however, His anger gets subdued, it is only because of the counteracting influence of His spouse, Maha Lakshmi. As the mother of all the individual souls (Akhila-jagan-Mataram)**, she can't bear the pains suffered by them all. She is, however, in the happy position of pleading effectively for them, before the Lord, Who, out of the profusion of His love for her as His most beloved spouse, will ever be all agog to grant her wish. It is thus crystal-clear that none but the Divine Mother can fill up this role of fruitful mediation. There need hardly be any misgiving regarding her capacity to get the Lord round to her way of thinking, when one sees how, during her incarnation as Sita, she could prevail over even Hanuman, that hard nut, and make him desist from putting through his original plan of torturing the seven hundred and odd female servants of Ravana, who were seen surrounding Sita, teasing and tormenting her during her captivity in Asokavana.

130—135: The suffix 'matup' in the word 'Sreemati' indicates the eternal nature of the conjunction of the Lord and Maha Lakshmi. Conjugal lordship over Maha Lakshmi is as integral and inviolable as the other qualities of the Lord such as omniscience, bliss, etc., and in fact, the latter cannot subsist without the former. Even apart from this, judging by her own innate qualities, Mahalakshmi would not be aloof from her Lord even for a trice, being greatly concerned all the time over the possibility of the Lord, in the exercise of his unbridled independence, rejecting the suppliant souls, her children, in view of the enormity of their sins. And so, the individual souls, seeking the Lord's protection, need not

* श्रीरति प्रथमं नाम लक्ष्म्याः ।

§ श्रीयते इति श्रीः ।

† श्रयते इति श्रीः ।

** अखिल जगन्मातरम् ।

worry about their heavy load of sins or dread their forthright rejection by an Independent Lord.

The suffix 'mat' having thus established the perpetual presence of Mahalakshmi by the side of her Lord and thereby prepared the ground for supplication by the individual souls, at all times without any restriction whatsoever, all that is needed is the desire on the part of the latter to submit to the Lord's protection. The indispensability of Maha Lakshmi's presence by the side of the Lord, at the time of supplication by the individual souls, can be easily realised from the episodes in Ramayana. During the Lord's incarnation as Rama, Jayanta, Indra's son came down to Chitrakoot, assuming the form of a crow and pecked at Sita's breast, causing bloody injury, and yet he was let off lightly by Rama, with but the loss of one eye, due to Sita's presence by Rama's side, pleading lustily for the crow's deliverance. On the other hand, Ravana couldn't be saved, in a like manner, although he had not inflicted any such physical injury on Sita, simply because she was not present at Rama's side at that time.

136—143: The meaning of the word 'Narayana' is explained next. Of the several meanings attributable to this word, only those auspicious qualities are referred to here, which become pronounced, once the independence of the Lord gets submerged through the spell cast by Maha Lakshmi's personal magnetism and the persuasive eloquence of her pleadings. The qualities, which thus manifest are :—

(i) *Tender solicitude (Vatsalya)* like unto the fondness exhibited by the cow, usually fastidious in its food habits, to the newly-born calf, even to the extent of licking the distasteful organic matter sticking to its tender body. This trait of the Lord helps to disarm the supplicants, afraid of rejection by the Lord, in view of their sins, and keep them at ease while approaching the Lord.

(ii) *Sovereignty (Swamitva)* to inspire the necessary confidence in the supplicants that they will be looked after well and all their desires fulfilled by the Lord, as the sovereign Master.

(iii) *Condescension (Suwseelya)* to prevent the individual souls seeking the Lord from getting scared away by His sovereignty.

(iv) *Easy accessibility (Sowlabhya)* to enable the ardent seeker to come face to face with the Lord and cling to Him.

(v) *Knowledge (gnana)* to enable the Lord to comprehend the movements of the suppliant and plan out his future progress.

and (vi) *Power or Energy : (Sakti)* to overcome the obstacle in the path of the individual souls and give Himself to them.

Of all these traits, ‘Easy accessibility—Sowlabhyā’ is very important and the ‘Arccha’ or iconic manifestation of the Lord, which enables the devotees to worship a chosen image of the Lord, is obviously the farthest limit of His easy accessibility. Unlike the other forms of the Lord, such as ‘Para’, the transcendent form in Heaven, ‘Vyuha’, the universal form in the milky ocean, ‘Vibhava’ the incarnate form as Rama, Krishna, etc., and ‘antaryami’, the pervasive form entering the interior of all beings, Arccha, the idol form of the Lord is visible to the naked eye. All the aforesaid traits could, therefore, be discerned in the Lord enshrined in the Image form at Srirangam—that form of the Lord, holding the divine weapons in hand (indicative of His power), keeping one hand in a posture suggestive of asking the worshippers not to fear (revealing His tender solicitude—‘Vatsalya’), the crown on the head (proclaiming His sovereignty), the sweet smiling face (attracting the worshippers—a gesture of His condescension), the feet pressed firmly on the lotus seat (leaving in no doubt His easy accessibility)—indeed, these constitute our refuge. Again, in that very form, those, who look upon the Lord as the Means for attaining Him, can visualise the weapons and the Crown as the insignia of the Protector, while those who look upon Him as the final goal, the object of enjoyment, will find those very weapons decorative as well, and perceive the very acme of beauty in the smiling face, the hand vouchsafing protection and the feet perched firmly on the lotus seat.

144—148: We now come on to the word ‘Charanau’, meaning ‘two feet’, a lovely pair, like unto the attractive juxtaposition of two lotus flowers. The word is in dual number (Dwivachana) and can represent only two feet neither more nor less, unlike the words used in singular number being interpreted to refer to a multitude or collection of things of the same kind (collective noun used in singular number) and words used in plural number, yet indicating a single thing only like the editorial or honourable plural. This word is, therefore, suggestive of the self-sufficiency of the pair of feet (indicated by this word) as the means for attaining the Lord, in precisely the same manner as the word itself, which indicates just a pair and nothing else.

Even if both Maha Lakshmi, the mediatrix and the Lord give up the individual souls seeking protection, this pair of feet, strong and firm, will never let them down. Therefore it is, this Mantra specifically refers to the individual souls clinging to the feet of the Lord. c.f. ‘Anatikramaneeyam hi charanagrahanam’.* Apart from this intrinsic greatness of the Lord’s feet it behoves the individual souls to seek refuge at the Lord’s feet, even as the hungry suckling presses its mouth straight into the mother’s milk-laden breast. Reference to the feet is, figuratively, the part put for the whole and the feet will thus denote the entire body (Divyamangala-vigraha) of the Lord, the residence of

* अनतिक्रमणीयं हि चरणग्रहणम् ।

Maha Lakshmi and the abode of countless auspicious qualities, which could correct and embrace even such an inveterate foe and unabashed reviler of the Lord, as Sisupala.

149—153: The word 'Saranam' is now interpreted. It denotes the unfailing means for (i) attainment of one's desires, such as ascent to the high heavens through the stellar course, perpetual enjoyment of the sight of the Lord, partaking of the nectarine bliss of the rapport with the Lord and rendering uninterrupted service unto Him and His consort, Maha Lakshmi, and (ii) doing away with all things obnoxious, such as likes and dislikes, stemming from the depths of one's ignorance and the resultant admixture of good and bad actions. That is, the Lord's feet serve as the means for the attainment of the Lord Himself. In other words, the object of the attainment is itself the means therefor —two in one. In the preceding phrase, 'Sreeman Narayana Charanau', the Lord's conjunction with Lakshmi, His auspicious qualities and His Divine form have been revealed. All the three constitute the essential ingredients in the individual souls' enjoyment in the final state of union with the Lord. And yet, the final object of enjoyment has itself been resorted to by the individual soul, as the means therefor, in view of its utter helplessness (akinchanya) and exclusive dependence on the Lord, even for attaining Him (ananyagatitva). It will be instructive here to note how milk, which is a delicious beverage by itself, is also used as medicine for curing certain ailments. The clause 'Charanau Saranam' marks out the Lord's feet as having the unique distinction of being at once the 'Means' and the 'End', unlike all the other types of 'means', which can only lead to the intended goal but cannot become the goal, themselves.

154—159: 'Prapadye' means 'I seek refuge'. The result is achieved irrespective of whether this takes the form of a mere utterance (vachikam) or genuflection or salutation with joined palms (kayikam). Here it could, however, refer to contemplation of the mind, as it is said that salvation is attained through knowledge, 'Tatva-gnanat muktih'.* In this context, knowledge means the mental steadfastness prompting the inclination or desire to submit oneself to the Lord's protection. As a matter of fact, the Lord being the 'Means' for the individual souls to attain Him, as elucidated all along, their submission to His protection does not constitute the Means for such protection. There is, therefore, no compulsion that submission to His protection should be by word, deed and thought.

'Prapadye' is in the present tense, because the individual soul, caught up in the worldly environments, is likely to go astray and resort to means other than the Lord, under the spell of the inferior gunas (propensities), namely, 'Rajas' and 'Tamas'. When the 'Satva' guna (purity) predominates, he is sure to get

* तत्वशानाम् भुक्तिः ।

although in its comprehensive sense, it means the destroyer of all obstacles including those besetting the path of the seeker of salvation, in the earlier stages—vide interpretation of this word given in ‘Thirumantra’. The obstacle to service that is overcome by this word is self-enjoyment, (i.e.,) service motivated by the individual soul's own sense of delight and enjoyment, as against service rendered solely for the pleasure of the Lord. Service involving even a tinge of personal egoism on the part of the servant becomes worthless and unavailing. Such a predicament is averted by this word.

The prayer for removal of obstacles to service conveyed by this word covers also the removal of other impediments to service, namely, nescience, giving rise to action and the consequences flowing therefrom, such as, contamination by materialistic things. The emphasis, however, rests on elimination of self-centred service and elevation to the type of service, completely bereft of egoism, prayed for by Sri Andal in the 29th stanza of ‘Thiruppavai’—“ We will serve you exclusively (catering solely to your pleasure) ”.*

Even the Lord's charming beauty is an impediment for service, as it steals away the hearts of the devotees, thereby tending to slacken their service. Even as prayer for service is eternal, prayer for eradication of the obstacle to service should also be eternal, for the reason that this obstacle confronts even the inhabitants of Heaven, namely, the ‘ Released’ souls and the ‘ Ever-free’ (Nitya soorees). This has been brought out clearly in Thiruvoimozhi IX-3-4,** through a statement ascribed to the Nitya soorees, that even they in Heaven are trapped into self-enjoyment by the ecstasy of the Lord's personal charms but they get cured of such temporary aberrations by the Lord Himself, who serves as the antidote and puts them back on the right track, namely, self-less service unto the Lord, bereft of the last shred of selfish enjoyment and happiness of their own.

[Thus ends the Chapter on the Dvaya.]

* உங்கள் நமரட்செய்வேம்.

** மருந்தே நங்கள்போக மகிழ்ச்சிக்கொன்று
பெருந்தேவச் சூழங்கள் பிதற்றும் பிரன்.

CHAPTER III

CHARAMA SLOKA

188: Section II ante, elucidated the meaning of the Rahasya Mantra, known as 'Dvaya'. The first sentence of that Mantra dealt with seeking refuge at the Lord's feet. This is now enjoined by the Lord Himself in the Charama Sloka, the quintessence of the Lord's teachings in Gita. The Sloka reads :

" Sarva-dharman parityajya mam ekam saranam vraja,
Aham tva sarvapapebhyo mokshayishyami ma suchah "

(Abandoning all dharmas, take refuge in Me alone; I am going to release you from all sins. Do not grieve).

This sloka has, therefore, been adopted by our preceptors as the third Rahasya (secret). The special features of this sloka are that the Lord not only called upon Arjuna (typifying all individual souls) to resort to Him alone, but also clarified the manner in which it should be done, namely, shunning or giving up all the other means. This again crystallises the position that with the Lord as the one and only Means, even this submission to His protection is not to be regarded as the 'Means'. This sloka also pin-points the removal of all obstacles to the attainment of Moksha (salvation) and the total redemption of the subject from all sins and thus constitutes a glossary of 'Dvaya'. It was for learning the meaning of this particular sloka from Sri Goshtipurna, Sri Ramanuja went to Thirukkottiyur as many as eighteen times. Keeping in view the exalted meaning of this Sloka, the essence of all essences, and the paucity of persons, who could grasp and assimilate it and thus qualify for invoking the Lord as the sole Means, Goshtipurna was circumspect enough, not to part with this secret of secrets without properly testing the worthiness of the disciple. Sri Ramanuja was imparted the meaning of this Sloka only under a vow of secrecy and that too after he had gone through an imposed fast for a month.

Why is this called 'Charama Sloka', the 'last verse'? Being that which treats of the final or ultimate means, this is called the final or last Sloka. In the preceding chapters of Bhagawad Gita, Lord Krishna had expatiated on several means like Karma Yoga, Gnana Yoga, Bhakti Yoga, etc., for the attainment of Moksha (salvation). And yet, the already confounded and grief-stricken Arjuna simply sank down in despair, finding all these not only difficult of accomplishment, but also conflicting with his essential nature. The Lord took note of Arjuna's sad plight and relieved him completely by disclosing to him the ultimate or the final means, as in this Sloka, the quintessential knowledge the Lord had kept in reserve, to be revealed last.

189: This Sloka falls into two halves—the 'Poorvardha' (first half) states what the person, who is qualified to resort to this all-embracing Means (Lord) has to do and the 'Uttarardha' (latter half) deals with what is done by the Lord (Means).

190—193: The person, who is qualified to resort to this 'Means', has to accept the Lord as the 'Means', to the exclusion of all other 'Means'. Giving up all the other means is an injunction, a pre-condition for resorting to the Lord, as the sole Means. Seeing that the Lord is resorted to, out of love, imposition of an injunction to this effect is a welcome stimulant for speedy submission by the suppliant to the Lord's protection.

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193—202: The first half of this Sloka comprises six words. 'Sarvadharman', the first of the six words, in the accusative case, means all dharmas. Although the word 'Dharma', in general, refers to all acts or means, employed for achieving the intended results, yet in the special context where the means for attaining Moksha are being discussed, those conferring transient worldly gains are out of place. As regards the means for attaining 'Moksha', a number of them has been laid down in the Vedic (Sruti) and the ancillary (Smriti) texts. That is why this word has been used in plural number. These are :—

(i) *Karma Yoga*, involving independent action by the individual souls c.f. 'Karmanaiva hi samsiddhim', *—Gita.

(ii) *Gnana Yoga*, resulting from Karma Yoga (Sarvam Karmakhilam, Partha! gnane parisamapyate) \$—Gita.

(iii) *Bhakti Yoga*, (Munmana bhava mad-bhaktah), † led up to by Karma and Gnana Yogas (Gita).

(iv) 'Avatara-rahasya-gnana--Knowledge of the secret of Lord's incarnations (Janma Karma cha Me divyam) ‡ Gita.

(v) *Purushottama Vidya*: Knowing the Lord as Purushottama or the Supreme person. (Etat buddhwa buddhiman syat krita-krityascha Bharata) **—Gita.

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(vi) Residence in holy places.

(vii) Incantation of the Lord's sweet names.

(viii) Lighting lamps in temples.

(ix) Offering garlands to the Deities. etc., etc.

* कर्मणैव हि संसिद्धिगास्थिता जनकादयः । \$ सर्वं कर्माखिलं पार्थं ज्ञाने परिसमाप्यते ।

† मन्मना भव मद्भक्तः । ‡ जन्म कर्म च मे दिव्यम् ।

** एतद्बुद्धा बुद्धिमान् स्यात् कृतकृत्यवच्च भारत ।

'Sarva', qualifying 'dharman', refers to the daily rituals which enter into the practice of the means covered by the word 'dharman'. 'Sarva-dharman', therefore, refers to the 'Karma Yoga' and all the other means, cited above, for attaining salvation, and the daily (nitya) and occasional (naimittika) rituals, they entail. Strictly speaking, all these so-called means should be termed 'adharma', being opposed to the essential nature of the individual souls, namely, exclusive dependence on the Lord and yet, these are called 'dharmas', in this Sloka, as they are so conceived by Arjuna, acting under a delusion. Arjuna's delusion actually arose from his mental imbalance, looking upon the fight as 'adharma' although it is a duty (dharma) cast upon him as a Kshatriya.

203—214: Coming to the next word, 'Parityajya' or renunciation (tyaga), the 'tyaga', referred to here, is not the mere giving up of all the other means except the Lord, enumerated earlier, but giving them up with a deep conviction—a conviction born of sincere repentance for the erstwhile folly in regarding as the 'means', those which are really not that, like unto mistaking the shell for silver or taking the wrong road, losing all sense of direction. The prefix 'pari' implies intensity, an intense feeling of shame, like giving up heinous crimes, so as to wipe off all traces of the former inclinations and predilections and effectively prevent their shooting up again. The active past participle in the word 'Parityajya' is indicative of the prior need for discarding all the other means before resorting to the Lord, even as one is required to eat only after having a bath. The necessity for first relinquishing all the other means and then courting the Lord arises from the melancholy truth that until the discardable means are renounced *in toto*, they operate as a positive hindrance to the attainment of the final goal. At this stage, it will be instructive to note that in the first encounter between Rama and Ravana on the battlefield, Ravana was completely done up and unable to continue the fight. And yet, Rama's missiles kept striking; much to Ravana's dismay, and it was only when the latter threw down his bow, thereby revealing his utter destitution, that Rama stopped fighting and bade Ravana to go back to Lanka for a night's rest and recuperation and get back the next day, refreshed and equipped, in case he wished to resume the battle. Rama's grace could have alighted on Ravana even earlier, had the latter not stuck on to the bow, which was not merely unavailing but also proved a positive impediment to Rama's grace. Yet another example is that of Emperor Dasaratha, who succumbed to the illusory dharma (duty) of redeeming a plighted word and lost the golden opportunity of enjoying the sweet company of Rama, the very personification of Eternal Dharma—'Ramo vigrahavan dharmah', 'Krishnam dharmam sanatanam'.*

It is argued by some that because the injunction of 'dharma' operates in two ways, that is, it ordains the commission of certain acts and the omission

* रामो विग्रहवान् धर्मः, कृष्णं धर्मं सनातनम् ।

of certain others, giving up all dharmas would result in the omission of the enjoined acts and the commission of the prohibited ones (adharma). This criticism will not, however, pass muster, as there is nothing in the text enjoining the commission of the prohibited acts. If it is still argued that giving up of dharmas would imply adherence to the practice of adharmas, the reply is an emphatic 'No', as the word 'Dharma' signifies something positive, namely, the commission of the enjoined acts to the exclusion of the prohibited acts and the two aspects, intertwined as they are, should not be torn apart. If a doubt still lingers that the prefix 'Sarva' would denote 'dharma' in all its bearings, it has to be finally ruled out by saying that 'adharma' is a misfit in this context. In fact, there is hardly any scope for the entry of prohibited acts (adharma) in this process, seeing that :

- (i) the individual soul will not indulge in acts, which are by no means pleasing to the Lord ;
- (ii) the Lord will not brook effort of any kind on the part of the individual soul ; and
- (iii) The final objective of the individual soul being the Lord's pleasure, the former will not indulge in acts which will militate against it.

215—223: 'Mam', the third word in the first half of this Sloka means 'Me'—'Me, very keen on protecting one and all, your pliable page, ready to cater to your wishes, your unfailing refuge, who will take your failings in good light and never give you up, even if Maha Lakshmi herself (the usherer and mediatrix, who got you admitted into My fold) tries to separate us by pointing an accusing finger at you, a predicament, of course, as odd and unnatural as the cool water causing blisters.' And again, this 'Me' refers to the incarnate Lord, right in front, as distinguished from His other forms, out of sight (Para, Vyuha and Antaryami, already explained in Chapter II.)

The purpose behind the Lord's incarnation is to resusciate and establish 'dharma' on earth, (Dharma-samsthapanarthaya sambhavami)* and yet, He calls upon Arjuna to give up all dharmas and cling to Him solely. No doubt, it sounds paradoxical, but actually, the Lord has revealed Himself as the real 'Dharma', direct and straight, unlike the other so-called dharmas, which are illusory, indirect and roundabout. The superiority of the 'Means', resorted to (the Lord) over the other 'means', given up, is also established. By way of amplification, it is pointed out that the Lord as the 'Means' is eternal and, therefore, ready at hand, omniscient, omnipotent, free from dangers of any kind, the legitimate goal of the individual soul, attainable without any extra aid. On the other hand, the pursuit of the other means involves the effort of the sentient

* धर्मसंस्थापनार्थ्य संभवामि ।

individual and the 'means' themselves being non-sentient and powerless, they depend upon the Lord for fruition, that is, producing the results sought for.

In the word 'Mam' (me), is reflected the Lord's special attributes—His 'Vatsalya' or tender love in coming forward to instruct Arjuna, over-looking his transgressions and threatened abandonment of duty, namely, the fight; 'Swamitva' or sovereignty, by exhibiting His transcendental or universal form on several occasions; 'Sowseelya', easy mixing-up, as seen from His intimate contacts with Arjuna; 'Sowlabhy'a' or easy accessibility in His incarnate form, showing His divine person to one and all. Over and above the simplicity basically inherent in His incarnation, here, the word 'Mam' refers to the Lord as a charioteer holding the whip and the reins, with the hair on an uncrowned bare head, covered by dust from the battlefied, and a pair of legs dangling from the chariot.

224—240: The next word 'Ekam' denotes 'exclusive emphasis'. c.f. the usage, as shown below :—

'*Mameva ye prapadyante*'*—those who seek refuge in Me *alone*—Gita VII-14.

'*Tameva chadyam*'\$—One should take refuge in that foremost person *alone*—Gita XV-4.

'*Tvamevopayabhotho me bhava*' †—May You *alone* be the 'Means', for me. (Vishvaksena Samhita).

'You have unto me given Your holy feet, *alone* for seeking refuge, as the means for attaining You' ‡—(Thiruvoimozhi V-7-10).

Speaking about exclusive emphasis, so much has been said about emphasis. Well, what is it that is excluded? The exclusion of all the other 'means' has already been dealt with, *in extenso*, and it needs no repetition. Nor is there any scope for mistaking the word 'Mam', as referring to any one other than the Lord, such as the minor deities. What is now excluded is, therefore, the likelihood of regarding the 'refuge-seeking', denoted by the succeeding word, 'Vraja', as the means for attaining the Lord. After all, even the stimulus for submission by the individual soul to His protection has been provided by Him alone. Unto the souls, which lay moribund over a millennium, little better than inanimate things, the Lord not only supplied body and limbs, the vehicles of action, but also roused and whetted their appetite for Him through His incarnations. During these incarnations, He came face to face with them, mixing freely and exhibiting His numerous auspicious traits. Only these special efforts on the part of the Lord have fructified into the submission of the individual souls to His protection and

* मामेव ये प्रपद्यन्ते \$ तमेव चादं शरणं प्रपद्य † त्यमेलोपायभूतो मे भव

‡ ஆறாக்கு நின் பாதமே சாலைத் தங்களித்தாய்.

it is, therefore, indubitably clear that the submission denoted by the word 'Vraja' cannot at all be regarded as the 'Means', in this context. If one needs authority to support this interpretation, Nammazhvar says in Thiruvoimozhi: "I lodged Him in my thoughts. Well, even that comes from His sweet grace." \$ The individual souls should, therefore, realise that the Lord, who is intent on salving them, works for them all automatically, that is to say, even without this formal submission (refuge-seeking). If it were otherwise, it would only detract from the greatness of the Lord as the direct 'means', compact and complete, not dependent on any other aid. It might then be asked why even this formality of a submission is necessary and why all souls should not be salved by the Lord, all at once, if no individual effort was at all necessary. In fact, it is only to meet such a sweeping criticism that the refuge-seeking becomes necessary on the part of the individual soul, as a sentient being, indicative of a mind, calm and clear, with no misgivings about the Lord's benevolence but full of spontaneous love for the Lord, springing from an awareness of its natural state and, therefore, no longer unresponsive to the Lord's gestures of protection, as in the by-gone days.

In 'Sarva-dharman parityajya', the Lord clarified His position vis-a-vis the other 'means', by calling upon Arjuna to give up all Dharmas and cling to Him, thereby dispelling the notion that He is like the other 'means'. And now, in 'Mam Ekam', He clarifies His position vis-a-vis the refuge-seeking, by quelling the notion that the latter is also a means for attaining Him. Resorting to the Lord as a personal effort of the individual soul, locking upon it as a means for attaining Him, smacks of egotism and, therefore, becomes faulty and sinful. The Lord's loving acceptance of the individual soul alone materialises in the latter's protection. In the pursuit of all other 'means', the effort of the individual is pronounced and absence thereof will be faulty and unproductive. Just the opposite is the case when the Lord is resorted to, as the sole 'Means'; here, the personal effort of the individual becomes faulty, as the Lord as the direct 'means' and the sole protector neither needs nor brooks any external aid. This is abundantly clear from Thiruvoimozhi (IX-1-7) * where Nammazhvar says: 'Put in a nutshell, nothing else is needed, neither toil nor worry'. As regards abstinence from personal effort to attain Him, no other authority is needed except the Lord's own directive in 'Sarva-dharman parityajya'. But then, the soul, as a sentient being, has a sense of grateful remembrance to the Lord as the sole benefactor. This can not, however, be regarded as the means employed for attaining Him. c.f. Nammazhvar's lusty expression of gratitude—

' You redeemed and reconditioned my foul mind : '— **

\$ என்னிலும்பெருவுல்லை அவனதனால் உறல் பொருட்டு, என்
என்னிலும்சேயிருத்தினேன் அதுவுமவனதின்னருள்.

* கற்றவேண்டா சிந்தப்பே பக்கமும்.

** என்னித்திமுகம் கொடுத்தால்,

' You endowed me with a facile mind, capable of worshipping You with intense love.' \$ etc.

241—243: The next word, 'Saranam', is the equivalent of 'Means'. Although this word could denote the 'Protector', the 'house' and the 'means', yet, in this context, it denotes only the 'means', so as to fit in with the earlier portion, namely, 'Sarva-dharman parityajya'.

244—248: 'Vraja' means 'Consider'. Its root meaning is 'go', but here, it relates to 'thinking', according to the rule 'gatyarthah budhyarthah' † and means 'consider firmly'. Thus, 'Mam ekam Saranam Vraja' means 'Consider (firmly) Me alone as the means.' Although refuge-seeking could be done bodily, by word of mouth and mental contemplation, here, 'consider' refers to the last category with the accent on salvation through knowledge 'Gnanan mokshah.' ‡

Summing up, the following have been stated in the first half of this Sloka :

- (1) Things to be discarded (Sarva-dharman);
 - (2) Manner of discarding them (parityajya);
 - (3) The means to be courted (Mam);
 - (4) The unique character of the said means, namely, its not needing any other aid (Ekam);
 - (5) The Means (Saranam);
- and (6) Considering firmly the Lord as the sole Means (Vraja).

249—254: Now we proceed to the second half of the Sloka. The first word 'Aham' means 'I' the all-knowing, all-powerful and attainable Master and He deigns to explain in this part of the Sloka what will be done, on His part. Why should the word 'I' refer only to these three qualities of the Lord, namely, Omniscience, Omnipotence and Lordship, out of several others in the vast array of His attributes? Well, these three qualities have particular relevance to the situation on hand. Omniscience has to be invoked for comprehending the state of the individual soul prior to submission to His protection and the manner in which he is to be handled in the post-submission period; omnipotence helps to accomplish the desires of the protected and remove the obstacles in his path, while Lordship (Seshitva) indicates the bond between the Lord and the individual soul and the inherent obligation of the Lord, which it implies, to redeem the subject and enjoy the fruits of His endeavours. The 'Aham' (I) refers to the real state of supremacy of the Lord while 'Mam' (Me) in the first half of the Sloka pointed to the Charioteer in front of Arjuna. The Lord assumed that subordinate role, out of sheer loving condescension. Lest

\$ மக்கித்தெரும் மனமே தந்தாய்.

† गत्यर्थः वृद्धर्थः ‡ ज्ञानाम्मोक्षः

Arjuna should, however, take this interlocutor as no more than a mere charioteer, judging from the outer form and consequently betray fear and distrust in the dictates of the charioteer to give up all dharmas and cling to him, the Lord points out His real state and asserts His supremacy through 'Aham'. Actually, it was in the exercise of His absolute (uninhibited) freedom (independence) that the Lord occupied the subordinate role as Arjuna's charioteer and it is the farthest limit of condescension to which His independence could take Him.

255—256: 'Tva' (you)—You, who are ignorant of your affairs, and even if you are knowledgeable, you lack the strength and capacity to put it into effect and even if you had both these qualities, you are precluded by your essential nature (link with me) from indulging in self-protection and have, therefore, resorted to Me, as the sole Means.

257—262: "Sarva-papebhyah"—'From all those sins which, you fear, are impediments to attaining Me, namely, nescience (avidya), built-in propensities and attachments, the impact of past actions and material contacts (Karma, vasana, ruchi). c.f. Nammazhwar's reference to 'Mistaken notion of the eternal soul as the transient body, wicked conduct and foul body' *—(Thiruviruttam-I).

The prefix 'Sarva' embraces all those sins which persist unconsciously even after seeking refuge at the feet of the Lord, through force of habit (as for example, picking from the ground pieces of grass, twigs, etc., and breaking them into bits with the fingers, scratching the body to relieve itching, etc.), resorting to daily (nitya) and occasional (naimittika) rituals either out of fear of being scorned by the world for not doing them, or out of compassion for others lest they should also give them up and come to grief, or reverting to the means already discarded, swayed by the inferior gunas of 'Rajas' and 'Tamas' and the resultant delusion. Pursuit of the discarded means, not as the means for attaining the Lord but out of fear of public criticism, etc., as stated above, will still be sinful, even as a lunatic walking aimlessly along a road gains entry into the village on the route. Likewise, even 'prapatti', that is, submission to the Lord's protection, which needs to be made only once and brooks no repetition, if repeated either in a state of mental perplexity or deliberately, as a means for securing one's ends is tantamount to a sin.

263—268: 'Mokshayishyami' means 'I will get you released from all sins.' By using the verb in the causative form, the Lord meant to say :

- (1) I need not make any effort to get you released ;
- (2) Nor do you have to make any prayer, as such ;
- (3) Seeing that you have sought refuge in Me, all sins will, in sheer fright, clear out, of their own accord.

* பெற்றின்ற ஒருமும் பொல்லாவேர பூக்கு முக்குடம்பும்.

This is the special significance of 'Tva sarvapapebhyo mokshayishyāmi', as distinguished from 'Aham te sarvapāpani nihanishyāmi'.

The idea underlying the statement that the sins will all clear of their own accord, is as follows :—

There is no such separate entity as sin ; it is not something, which engulfs one, like the castor plant shooting from the garbage or the snake stinging. Sins are nothing more than punishment imposed by the Lord and so they will automatically vanish when His redemptive grace descends on the individual. The redeemed soul will never remember them afterwards, and even if he does so, sometimes, he will dismiss it as an unpleasant dream and no more. Continuing this interesting dialogue, the Lord is understood to tell the subject :

" Hitherto you were oblivious of the fact that you are just My body and were, therefore, straying away from Me under the erroneous impression that you were your own. Now that you have realised your essential nature and sought refuge in Me, I shall no longer leave it to you to make any effort to eradicate your sins. You are My body and your nescience (avidya) is the dirt on it. Will I not wash the dirt off My body ? "

269—289 : 'Ma suchah', the last phrase in the second half of the sloka, dispels Arjuna's grief, by telling him, " Now that you have ceased to tend yourself, after a due realisation of your essential nature, you don't have to worry at all, as you did before, when you were looking after your affairs yourself. Further, I have taken charge of you and your protection is, therefore My job, thereby leaving no room whatsoever for you to grieve."

'Aham, the first word in this half of the sloka, reveals the Lord's omniscience, omnipotence, etc., the very qualities needed to overcome all sins and obstacles in Arjuna's path; the succeeding phrase, 'tva sarvapapebhyo mokshayishyāmi' indicates the automatic retreat of the sins with no chance whatsoever of their re-entry, and the last phrase ' Ma suchah ' clarifies that Arjuna has, therefore, no cause to grieve. The Lord's address to Arjuna is reminiscent of Thirumazhisai Azhwar's address to his mind. c.f. Thirucchanda viruttam-II5 " You stupid mind ! Why do you at all plunge yourself into an ocean of grief, when the great Redeemer, the Eternal Father and Mother, has entered the soul to vouchsafe the necessary protection from this dreadful cycle of birth and rebirth ? " * The Lord exhorts Arjuna by saying, " As the first step, I pardoned your sins and now, in the exercise of my special quality of ' Vatsalya ', (tender

* அத்தனுகியன்னையாகி ஆனுமேப்பிரதமாய்,
ஒத்தெவல்வார பல்பிறப்பொழித்து நம்கையாட் கொள்வார்,
அத்தன் முகுத்தன் புகுத்து நம்முள்மேவினுச்,
எத்தினுவிடர்கடல்சிடத்தி பேறைதெஞ்சுமே.

love and solicitude) I look upon those very sins as virtues. Such being my attitude towards you, could you still remain grief-stricken?"

It is, of course, pretty difficult for one to acquire a taste for 'prapatti', the loving surrender to Lord's grace, as the sole Means or protection. At this stage, it would be worthwhile to recall how one Uyyakkondar, a contemporary of Sri Ramanuja, reacted to the meaning of this sloka, as taught by Ramanuja. Uyyakkondar admired the meaning of 'prapatti', elaborated upon, as above, but nevertheless preferred to persevere in 'Bhakti Yoga', which he was already pursuing and admitted his lack of interest in 'prapatti'. Sri Ramanuja regrettably observed, "Being a scholar, you could appreciate the meaning all right, but you haven't got the taste for 'prapatti', because the Lord's grace has not, as yet, descended on you."

This sloka ordains the giving up of all dharmas, contrary to the dictates of the Sastras, which enjoin the pursuit of those dharmas. The emphasis is thus shifted from everything else to the Lord's absolute independence, which enables Him to redeem the individual soul, all by Himself, unaided by any other 'means'. As a matter of fact, Arjuna had already a firm conviction that Sri Krishna was his sole refuge—a conviction born of his own personal experience of Sri Krishna's superhuman feats, the utterances of the great sages extolling Sri Krishna's glory, and above all, Sri Krishna's helping hand at every turn, an unmistakable indication of Sri Krishna's perfect identity with him. The erudite Vangeepura Nambi, therefore, rightly observed that this Sloka said nothing new, so far as Arjuna was concerned, and this actually belonged to the category of repetition. Several other things, said earlier by Sri Krishna, were only intended to test the mettle of Arjuna and see whether he would be taken in by the other 'Means', elaborated upon in the preceding chapters. Likewise, the aim of the Vedas, in expatiating on the other 'means', is also to instill a knowledge of the essential nature of the individual souls by ridding them of egoism and selfishness. Verily, the Sastraic injunctions are like unto the punitive log tied round the neck of the naughty cow, straying away, to tame it down. But then, it might be asked whether giving up those 'means', which stimulate the true knowledge of one's essential nature, would not be sinful. No, it is not so, even as there is nothing wrong in a sannyasin giving up the dharmas, practised by him in the earlier stages (Asramas) of his life, as Brahmachari, grihasta and vanaprasta. Giving up of all the other 'means' by one, whose knowledge has evolved to such an extent as to look upon the Lord as the sole 'means' will not amount to transgression. As a matter of fact, those dharmas are not given up altogether by such a person. Henceforth, the daily and occasional rituals (Karmas), appropriate to their castes (varnas) and stages of life (asramas), will all be put through by him, not as means for attaining moksha, but as loving service unto the Lord. Comprehension of the Lord's trascendental glory (gnana or knowledge) shall serve to illumine his own essential nature. Bhakti (devotion to the Lord), practised heretofore as a means for attaining the

Lord, will now be practised, not as a means, but as an intense longing for the object of attainment, which is a pre-requisite, even as hunger is, for relishing food. Prapatti, the loving surrender to the Lord, leads to the acquisition of a correct perspective of the true or essential nature of the individual soul, namely, absolute and exclusive dependence on the Lord and complete self-abnegation.

When two different methods, one difficult (Bhakti) and the other easy (prapatti), are taught for the attainment of a common goal, namely, the Lord, we can conclude that what really matters is neither of these, but the Lord's redemptive grace. If at all anything is needed on the part of the individual for attaining the Lord, it is just refraining from obstructing the influx of His grace (protective benevolence) and remaining in a state of passive quiescence. If one asks what harm is there if the individual had also certain merit (sukrita) to his credit, the answer is furnished by (1) Sri Krishna's command (Sarva-dharman parityajya) to resort to Him after giving up even 'Punya', the credit accruing from the performance of meritorious acts, and (2) Sri Rama's offer to grant asylum even to terrible sinners c.f. 'Yadi va Ravanas Swayam' *—message to Sugreeva to fetch Vibishana from his anchorage in mid-air to Rama's camp, even if it turned out to be Ravana, that heinous offender, come in disguise.

There is no middle course between (1) fully imbibing the meaning of this Sloka and *flourishing* (prospering), looking to the great glory of the Lord, and (2) *perishing*, due to lack of faith in this teaching, deterred by the apparent incongruity between the Sastras, on the one hand, and the directive contained in this Sloka, on the other. This is what Sri Embar is stated to have said to his disciple, Sri Parasara Bhattar. "If a person who hasn't got adequate strength of conviction in the 'Sarya-dharma-tyaga' (discarding all dharmas) and 'Siddhopaya-sweekara' (resorting to the Lord, the direct and ready means, to the exclusion of all other means), preached in this sloka, dabbles in it, it is fraught with evil consequences like food consumed in a state of indigestion. Well, on the other hand, he who is really qualified will conform to the spirit of this sloka and act accordingly. c.f. what Sri Andal says in Nacchiyar Thirumozhi (XI, II) about her revered father, Sri Vishnu Chitta—"Vishnuchitta has heard the dictates of the Lord enshrined in holy Arangam, in His incarnate form as Sri Krishna, right from His chariot on the battlefield, namely, 'Mam ekam saranam vraja', and stands committed thereto." \$

Two stanzas, one from Nammazhvar's Thiruvoimozhi (VII-5-10) and the other from Thirumazhisai Azhvar's Thirucchanda viruttam (115), deserve to be

* यदि वा रावणस्वयम् ।

\$ செம்மையுடைய திருவரங்காச்சாம் பணித்த
மெய்ம்மைப்பெருவராத்தை விட்டுசித்தர் செட்டிருப்பர்,

revolved in one's mind constantly, by way of recapitulating the contents of this Sloka. The gist of these slokas is reproduced below in verse form :

" Will those who appreciate the wholesome message
 Of ' Charama Sloka ' and, with clarity of mind, ponder
 What unto them the Lord has done, the long list of favours,
 Ridding them of the cloak of birth, pestilence, old age,
 And death, rooting out ' Kaivalya Moksha ', the great disaster
 Of getting lost in self-enjoyment, granting asylum secure
 At His very feet, serve aught but the bewitching Lord ? "

*Thiruvoimozhi VII-5-10 **

" My stupid mind ! Why do you unto a sea of grief plunge,
 When Mukunda the Ever-free, my sovereign Lord has taken a plunge
 Into me and of me become a part, my Father and Mother, He will rid
 Me from the dreadful cycle of births, vast and varied ?

Thirucchanda virutham-115 §

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* வர்த்தயறிபவர் மரயவற்காளன்றி யாவதோ,
 பேர்த்த சிறப்பொடு நேரயொடு மூப்பொடு இறப்பனவு
 பேர்த்து, பெருந்துன்பம்வேற நீக்கி தன் தாளின் கீழ்
 சேர்த்து, அவன் செய்யும் சேமத்தை யென்னித் தெளிவுத்தோ.

\$ See footnote on page 38.

TATVATRAYA

INTRODUCTION

Among our great preceptors (Poorvacharyas), who had enriched our system of philosophy, giving a clear-cut form and direction to our theological approach, Pillai Lokacharya stands right in the forefront. It is significant that the phrase 'संसारभोगि-संदृष्ट-जीवजीवातवे नमः' (Samsara-bhogi-sandashta-Jeeva-Jevatave namah) occurs only in the invocatory sloka dedicated to this preceptor. In this, he has been rightly referred to as the very elixir of life for those stung by the deadly serpent of Samsara. More than his profound knowledge, what really elevated him to such a lofty stature were his numerous texts through which he opened up vast treasures of essential knowledge, paving the way for the self-centred, struggling house-holders, caught up in the eddies and whirlpools of 'Samsara' to become ardent aspirants to Moksha and making those already aspiring for Moksha, beam with the halo of 'Released' souls, and so on, in the ascending scale of spiritual progress. Even this huge reservoir of knowledge would have become unavailing had it not been for the flood-gates, graciously provided by Srimad Vara-Vara-Muni, for an effective flow of all that knowledge through his lucid commentaries, sweet and scintillating.

(2) An even more productive channel of distribution bringing within its purview a much larger area of contacts is found in the 'Sarartha Malika', 'Sarartha Deepika' and several other easily assimilable commentaries, graciously contributed by Jagadcaharya Simhasanadhipathi, Maha Vidwan, P. B. Annangaracharya Swami. The English rendering of 'Mumukshuppadi' and 'Tatvatraya' as presented by this mighty Savant, is now before the Public, as part of the 'Book-project', announced by him sometime back, in connection with the ensuing sex-centenary celebrations of Sri Manavala Mamunigal. It is noteworthy that a knowledge of 'Tattvatraya' — the three entities (Truths) or fundamental principles, namely, 'Chit' (Sentient beings or the individual souls 'Achit' (non-sentient matter) and Eswara (The Supreme Lord), their salient features and inter-relation, is as indispensable as that of the three mystery lures (Rahashya granthas), 'Thirumantra', 'Dvaya' and 'Charama Sloka', comprised in 'Mumukshuppadi'.

(3) तत्त्वज्ञानानुमुक्तिः (Tattva gnana mukti) is the creed of the Vedantins. The exact import of the 'Tattvas', their classification and composition, how a knowledge thereof results in 'Moksha' and what exactly is meant by 'Moksha', have been explained in this book, which is, as it were, a Manual of Visishtadvaita system of philosophy.

S. SATYAMURTHI AYYANGAR

TATVATRAYA

Salutation to Mānavala Mahamuni, the repository of Srisaileśa's grace, the ocean of devotion and other auspicious qualities and the very personification of love for Rāmanuja, the prince among ascetics!

Salutation to the great preceptor, Lokacharya, son of Krishnapada, and Saviour of those stung by the deadly serpent of Samsara!

SECTION I

Chit or Sentient beings

1—2: तत्त्वज्ञानमुक्तिः (Tattva-gnanan muktih), that is, knowledge of the 'Tattvas' (fundamental truths or principles) is essential for attaining salvation (moksha). This is a creed to which all Vedantins subscribe. The aspirant to Moksha should, therefore, acquire a knowledge of 'Tattvatraya', the three fundamental truths or principles or entities, as the word 'Tattva' could be interpreted, at the time of attaining salvation. The three entities are (1) 'Chit' (Sentient beings); (2) Achit (non-sentient matter) and (3) Eswara (The Lord).

No doubt, it is rightly held that even sub-human species such as animals, birds and the immobile trees etc., totally devoid of the capacity to know these truths, can attain salvation if only they had the good fortune to come in contact with a Sri Vaishnava and be graced by Him. There is, however, no inconsistency in this, inasmuch as the possession of the knowledge in question is enjoined on the Sri Vaishnava and it is only the contact with a person so qualified, which will be fruitful. But then, it might be asked in the light of the Upanishadic text 'Tamevam vidwan amrita iha bhavati, nanyah pantha ayanaya vidyate',* whether knowledge of Godhead alone would not suffice and where exactly is the compulsion to know all the three principles. The point to be emphasised here is that the Lord is to be comprehended as different from the other two entities, namely, sentient souls and non-sentient matter, pervading them, supporting and controlling them as the supreme Ordainer and Master of them all. In fact, it is this very Upanishad, which says "Bhokta bhogyam preritaram cha matva jushtastatastena amritatvameti".§ Here 'Bhokta' refers to the sentient soul, 'bhogyam' is non-sentient matter and 'Prerita' denotes the Lord (Eswara). Well, these are the three entities, whose detailed knowledge one ought to possess for attaining salvation.

3—7: "Chit" (sentient beings) refers to the individual souls. The essential nature of the individual soul is as indicated below: It is distinct from the

* तमेवं विद्वान्मृत इह भवति, नाम्यः पथा अयनाय विद्वते ।

§ भोक्ता भोग्यं प्रेरितारं च मत्वा जृष्टस्तस्तेवामृतत्वमेति ।

body, the sense-organs, the mind, the breath and the intellect. It has an inherent sense of awareness and is blissful, and eternal. It is of the size of an atom, unmanifest to the senses, non-comprehensible in the sense that it cannot be thought of like matter, organless and immutable. It is the substratum of knowledge and is directed and supported by the Lord to whom it is subservient.

The soul is held to be different from the body, mind, senses etc., because the soul is the subject-matter of the word 'I' (aham) while all the rest are referred to as its possessions and/or attributes, as 'My body', 'My mind', 'My sense', etc., bringing out the distinction between the possessor and the objects possessed, even as 'My father', 'My son', would indicate the father as different from the son. And, then, the possessions are denoted by the word 'This' or 'These', and the soul by the word 'I'. At this stage, it might be argued that because the soul is referred to as 'I', the expressions 'I am stout', 'I am lean' could also refer to a stout/lean soul. This doubt is resolved by interpreting these expressions as 'I have a stout/lean body', the quality of being stout or lean being that of the body and not of the soul, even as 'I am a man', 'I am a Deva' would mean 'I have a human/celestial body'. Further, the soul's consciousness of a stout or a lean body enveloping it subsists only during the wakeful period and not during sleep when the consciousness of the body altogether disappears. Again, birth marks the appearance of the body and death, its disappearance, whereas the soul is an everlasting single entity and therefore it is, that one could claim, 'This is the result of the deeds performed by me in a previous birth', The soul, is thus comprehended as different from the body etc. Even assuming that there are limitations and/or shortcomings in intellectual reasonings of the kind, the scriptures come to our aid in pinpointing the soul as an entity apart from the body etc.

* पञ्चविशोऽयं पुरुषः । * पञ्चविशा आत्मा भवति ।

* भूतानि च कवर्गेण चवर्गेणन्द्रियाणि च । टवर्गेण तवर्गेण ज्ञानगम्भादयस्तथा । मनः पकारेण वोक्तं
फकारेण त्वहंकृतिः । बकारेण भकारेण महान् प्रकृतिरुच्यने । आत्मा तु स मकारेण
पञ्चविशः प्रकीर्तिः ।

* पञ्चभूतात्मके देहे देही मोहत्मोवृतः । अहं ममैतदित्युच्चैः कुरुते कुमतिर्मतिम् ॥

* आकाशवाय्वग्निजलपृथिवीभ्यः पृथक् स्थिते । अनात्मन्यात्मविज्ञानं कः करोति कलेवरे ॥

8: The essential nature of the individual soul has been set out earlier (aphorism 4). Now, the several attributes mentioned therein are being elaborated upon, one by one. By the soul's native sense of awareness is meant that it is in a position to project or manifest itself, unaided by external knowledge; in other words, the soul is self-luminous, even as (geepa) light reveals itself and does not need another to reveal it. अत्रायं पुरुषः स्वर्यज्योतिर्भवति (atrayam purushah swayam jyotir bhavati).

9—10: When it is said that the soul is of the form of bliss, it means that by itself, the soul is blissful or delectable. To understand this calls for no special effort or the aid of the scriptures. When a person who wakes up after a spell of sleep, says 'I slept happily', the happiness in question should obviously be assigned to the soul which, during sleep, has no contact whatsoever with anything external. To stretch it to mean that the person slept so as to produce happiness afterwards would amount to going beyond the meaning of the words in the statement 'I slept happily'. Such an interpretation would be as perverse as explaining, "I sang sweetly" to mean 'I sang so as to produce sweetness afterwards'. Does it mean anything but that the singing itself was sweet and sweetness was a concurrent experience of the singer as distinguished from something produced or experienced after the singing was over? Also c.f. "निर्वाणमय एवायम् आत्मा" "(nirvanamaya evayam atma) "ज्ञानानन्दमयस्त्वात्मा" (gnanananda-mayas tvatma), "ज्ञानानन्दैकलक्षणम्" (gnananandaika-lakshanam) etc.

11—12: The soul exists at all times, and that is why it is said to be 'eternal'. To the query why then there is birth as well as death, the answer is: birth only means association of the soul with the body and death means disintegration of the body or dissociation of the soul from the body. It is the body that comes and goes while the soul stays on for ever—c.f. 'Na jayate mriyate va vipaschit' न जायते म्रियते वा विपश्चित् । (Gita II-20).

13—17: How is the soul considered to be atomic in size? It has been stated in the scriptures that the soul is located in the region of the heart, then leaves it, goes to the upper worlds and then comes down. Hence the soul is understood to be of the size of an atom. The relevant scriptural texts, such as 'Utkranti-gatyagataenaam' (उत्क्रान्तिगत्यागतीनाम्) of Brahma-sutra, need be referred to in this context.

Well, if the soul is merely of the size of an atom and stays in the cardiac region, how does it experience, all at once, pain and pleasure, from head to foot, (i.e.) all over the body? Such an experience of the atom-sized soul, seated in the heart, is due to the permeation, all over, of its inherent attributive knowledge, from where it is seated. This is like the dispersal, in different directions, of the rays of the gem, the Sun and the lamp, located in a particular place. c.f. Brahma sutra 'gunadva.alokavat' (गुणद्वा आलोकवत्) and the commentary thereof in 'Sribhashya.' Apart from this experience of a pervasive knowledge inside the same body, even the simultaneous assumption of a number of bodies by one and the same individual, as Sage Saubhari did, is achieved only by this very process, namely pervasion of the soul's attributive knowledge.

18: The soul is unmanifest, that is, it cannot be apprehended by the sense-organs of sight, etc., in just the same way as they apprehend pots, clothes, etc.

The soul can be apprehended only by the mind. It is, however, not on a par with the mythical sky-borne lotus, {the horse's horns, or the son of a barren woman, which too cannot be comprehended by the sense-organs, because these things just do not exist.

19: The soul cannot be thought of, as belonging to the same class or category as the non-sentient things. c.f. 'avyakto�am achintyoযam' (अव्यक्तोऽयम् अचिन्त्योऽयम्)—Gita II-25.

20: The soul is not an assemblage of parts—like the material things. It has no parts or limbs but is made up solely of knowledge. (vignana-mayah). (विज्ञानमयः).

21: The soul is immutable, that is, non-changing. Unlike the non-sentient matter, which undergoes modifications in form and size, the soul remains in one and the same state and does not undergo changes. c.f. 'avikaryah ayamuchyate'—(अविकार्यः अयमुच्यते ।) Gita II-25. The soul is denoted by the word 'akshara'—the non-changing.

22: The soul being as described above, it is beyond the mischief of sharp instruments, fire, water, air, etc. Instruments shall not cleave it, fire cannot burn it, water cannot drench it, nor can air dry it or the Sun wither it out. c.f. Gita (II-23-24).

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च । नित्यसर्वगतस्थाणुः अचलोऽयं सनातनः ॥

23—25: The Jains hold that the soul is of the size of the body, so as to account for the soul's experience of pain and pleasure in different parts of it. But this is at variance with the Vedic texts which declare the soul as 'akshara' (i.e.), non-changing—'amritaksharam harah' (अमृताक्षरं हरः) and atomic in size—'Eshonuratma' (एषोऽणुरात्मा), 'Valagra-sathabhagasya' (वालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवस्स विज्ञयः) etc. Again, the soul, according to its dessert (fruits of its actions) acquires the body of an elephant or of an ant. If the soul should be co-extensive and co-expansive with the body it takes on, from time to time, it has to alternately bloat up to the enormous size of an elephant or shrink down to the size of the tiny ant, which sounds ludicrous indeed. Further, this view will not accord with the essential nature of the Sages and Yogis, who, by dint of their special attainments, assume different forms at different times. It would be nothing short of fantastic to imagine their expanding or being cut to size, to fit in with the different bodies they assume. This has been refuted, at great length in Sribhashya.

26—37: The soul is the substratum of knowledge, that is, the repository or seat of knowledge. The Upanishads say that the soul is knowledge itself and is also the seat of knowledge. This is like unto the light and its source, the lamp, both of which are bright. That the soul is the residence of knowledge is supported by Vedic texts such as 'Vignataramare kena vijaneeyat', 'Janatyevayam purushah' (विज्ञातारमरे केन विजानीयात्, जानात्येवायं पुरुषः) etc. If however, the soul is only 'knowledge' and not its source, as Budhists and certain others hold, the expression 'I know' has no meaning or relevance and it should be reshaped as 'I am knowledge'. But expressions such as 'I have grasped this meaning', 'I quite follow this', etc., are very much in vogue. This means, the individual soul is receptive to all that knowledge. And when it is said that the individual soul is the knower, it should be deemed to have been said, by implication, that the soul is also the Agent (Doer) for the acts of commission and omission flowing from such knowledge and the Experiencer of the fruits of those acts.

The Sankhyas say that the doership vests only in the Gunas (Sathva, Rajas and Tamas), the components of prakriti (non-sentient matter) and not in the individual soul, who however, tastes the fruits of the deeds. This cuts across the obligation of the individual soul to obey the dictates of the scriptures; the soul experiencing the fruits of the acts committed by the Gunas, for which the individual is not responsible, would be meaningless and irrational. The scriptures (Sastras) are those that ordain by instilling the requisite knowledge to do certain acts and to refrain from doing certain others. This knowledge can be imparted only to the knowledgeable individual and not to the inert matter, which is devoid of the faculty of perception and understanding. The dictates of the Sastras, which are in the form of 'Do's (Do this, that and the other) and 'Dont's (Don't do this that and the other) can hardly be addressed to the prakriti (gunas) which are nonsentient. He who enjoys the fruits such as going to swarga or ascending the heavens ought to be the doer, to merit those fruits. c.f. 'Swarga-kamo Yajeta', 'Mumukshuh Brahma upaseeta', etc. (स्वर्गकामो यजेत्, मुमुक्षुः ब्रह्मोपासीत् ।) The Sankhya concept is opposed to the teachings of Gita. c.f. "Karya-karana-kartrutve hetuh prakriti-ruchyate, Purushas sukhadukhanam bhoktritve heturuchayate". कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते । पुरुषस्सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ This theme has been elaborated in the Sribhashya while commenting on the Brahma Sutra 'Karta Sastrarthavattvat'. (कर्ता शास्त्रार्थवत्त्वात् ।)

Having established that the doership belongs to the individual soul, will all, that he does, be in keeping with his essential nature? No, whatever he does in regard to the enjoyment of wordly pleasures, he does under the influence of, rather, in association with the Gunas. c.f. 'Prakrteh Kriyamanhani gunhaih karmani Karta ahamiti manyate'. प्रकृतेः क्रियमाणानि गुणैः कर्मणि सर्वशः । अहस्त्वारविमूढात्मा कर्ताहमिति मन्यते ॥ Gita 3-27.

The question posed next is whether the agency (action) of the individual is dependent on the Lord or independent of Him. As knower (gnata), doer (karta) and enjoyer (bhokta) the individual soul possesses a consciousness, which expresses itself in such states as thinking (gnana) desiring (chikeersha) and striving (prayatna). But these states are controlled by the Lord without whose assent, the thinking etc., cannot blossom into action. The individual doership is, therefore, dependent on the Lord. At this stage, a doubt might arise as to why, in that case, the individual should at all be affected by the merits and demerits of such acts. The freedom to act is no doubt the Lord's gift to the individual soul as to enable the latter to utilise it for his good." The Lord as the 'Antaryami', the universal controller residing inside every soul, remains neutral or passively quiescent in regard to the initial effort of the individual in the exercise of this gift of freedom of action. Thereafter, the Lord not only watches approvingly the progress of the individual and makes him prosper in his earnest endeavours (i.e.) those which conform to the scriptural injunctions, but also infuses in him, in an ever-increasing measure, the relish for doing good acts. On the other hand, when the individual moves in the retrograde direction, the Lord visits on him His displeasure and disapproval in the form of punishments (sorrows and sufferings), thereby giving him a chance to correct himself and tread the right path.

If the soul is the sub-stratum or seat of knowledge, why is it mentioned in the scriptures as knowledge?—'Yo vignāne', 'vignanam yagnam tanute' * यो विज्ञाने तिष्ठन्, * विज्ञानं यज्ञं तनुते etc. As explained earlier, the soul is able to project itself, unaided by external knowledge. Even as knowledge is self-revealing and makes other things known, the soul is self-luminous knowledge as well as the possessor of attributive knowledge, which makes other things known. Hence it is denoted as knowledge; c.f. the lamp and the light it throws all round, both of which are luminous.

38—41: The Lord, who pervades all things that exist, rules and guides them all, by being the support, the ground and substance of all existence. By the soul's subservience to the Lord is implied that he should endear himself to the Lord like flowers, sandal paste, betel leaves etc., to be used by Him and His devotees, as they please. Unlike the houses, lands, the son, the wife, estates, household servants etc., belonging to a person staying apart from him and capable of being known independently, the soul's subservience to the Lord should be like that of one's body, incapable of existing and being known independently.

42—45: The individual souls at the different levels of unfoldment fall under three categories, namely (i) those still in bondage (baddhas), caught up in the terrific involvement of birth and death; (ii) those liberated from bondage and residing in the High Heavens, the land whence there is no returning (Muktas); this category also embraces those released from the bondage of samsara but, who prefer to remain isolated in enjoyment of their own selves, (Kevalas); and (iii) the

ever-free celestials (Nitya soories) like Adi Sesha, Garuda and Vishvaksena, who never passed through the gruelling mill of samsara with its involvement in the cycle of births and deaths.

46—47: The soul, with its inherent qualities of bliss and intelligence, got entangled in the bondage of samsara, engulfed by ignorance (avidya), the fruits of actions, good and bad (karma), impressed tendency (vasana) and predilections (ruchi), owing to its contact with the non-sentient matter, the seat of the three gunas (Sattva, Rajas and Tamas). This is similar to water, which is cool by itself, acquiring heat and sound, when it gets into a vessel kept on fire. The super-imposed ignorance etc., will, therefore, clear off when the soul is dissociated from the non-sentient matter and its components.

48—60: Innumerable are the souls of each of the three categories, referred to above. But then some (the Advaitins) say that there is no distinction among souls and actually, there is only one soul. If this be correct, when one person enjoys pleasure, another should not feel pain. It is, however, seen that, when some enjoy pleasures, others are afflicted by pain and sufferings. The distinction between the souls has, therefore, to be admitted. The argument that the varying experiences are incidental to the assumption of different bodies by the same soul, will not also hold water, seeing that Sage Saubhari who assumed fifty bodies all at once and married fifty princesses did not have such alternating experience simultaneously, despite his ubiquitous appearance in different bodies. If there is no distinction between souls and one and the same soul is manifest in different bodies, one should not be bogged down the throes of Samsara while another attains salvation, one cannot be a teacher imparting instructions and another, a disciple receiving instructions, so on, and so forth, pitted in diametrically opposite situations. Nor could there be such a vast range of unequal creations. a motley crowd as Devas, men, beasts etc., some moulded in felicity and others hurled in misery. Further, the concept of a single soul, that is, oneness of the soul comes into conflict with the scriptures, which declare the multiplicity of souls. Svetasvatara upanishad (VI-13) says that the Lord Who is the Eternal among the eternals, the Intelligent among the intelligent, singly fulfills the desires of the many:—

‘Nityo nityānām, Chetanas Chetanānām, eko bahunām yo vidadhāti Kāmān.’
(नित्यो नित्यानां चेतनश्चेतनानामेतो वहनां यो विदधाति कामान्).

It would not be correct to hold that the scriptures refer only to the differences due to the limiting adjuncts, inasmuch as the differences persist even on the yonder side of heaven, in the state of salvation. Cf. ‘Sada pasyanti Soorayah’ (सदा पश्यन्ति सूरयः), the word underlined being in plural number, denoting the numerous beholders of the Lord in heaven. No doubt, so far as the liberated souls are concerned, differences such as those obtaining on this side of

heaven, namely, humans, devas, etc., do not exist; nor are they differentiated by passions like anger, lust, etc. Despite this kind of parity in their essential nature their multiplicity is a pronounced fact, in the same way as that of several gold pots, gems, or grains of rice of the same quality, weight and size. The multiplicity of the individual souls is thus established, both by reasoning and the authority of the scriptures.

61 : It will be seen from the essential nature of the individual soul, set out in aphorism 4 ante, that there are some features which differentiate the individual soul from Matter and certain others, which differentiate the soul from the Lord. There are also certain features common to (i) the individual soul and Matter and (ii) the individual soul and the Lord. A common characteristic of all the three entities is that they are all eternal. Being controlled and supported by the Lord and being dependent on Him are common to the individual soul and Matter. Bliss, intelligence, being unmanifest to the senses, non-comprehensibility, non-changeability are all properties common to the Lord and the individual soul. The unique attribute of the individual soul, that stamps it out exclusively from the other two entities is, however, its knowledge (gnatrutva) harnessed to dependence (Seshatva) on the Lord. Knowledge is common to both the soul and the Lord, while dependence on the Lord is common to both the soul and Matter. It is only dependence-based or dependence-oriented knowledge that is the characteristic attribute of the soul.

62—68: The knowledge possessed by the individual soul is, like its essential nature, an eternal substance, luminous and blissful. The difference between the soul's essential nature and its attributive knowledge is, however, as follows :—

| <i>Essential Nature of the Soul.</i> | <i>Knowledge.</i> |
|---|---|
| (I) It is the possessor of knowledge as an attribute. | It is an attribute of the soul. |
| (2) It is incapable of undergoing changes of contraction and expansion. | It is capable of contraction and expansion. |
| (3) It is self-numinous but does not reveal anything other than itself. | It reveals objects other than itself. |
| (4) It is atomic in size. | ... (a) It is expansive and infinite in size. |

Although (a) above, depicts the natural tendency of knowledge, the actual position is that the knowledge of only some (the ever-free Nityasoories) remains infinite at all times, the knowledge of the bound souls is not infinite at any time

but very much contracted, while the knowledge of the 'Released' souls (Muktas) is infinite at certain times (i.e.), after Liberation from the bondage of Samsara and contracted at other times, that is, in the pre-liberation period.

If knowledge is eternal, as stated a little earlier, how is one to appreciate statements such as 'knowledge has dawned on me' and 'knowledge is extinct'? It needs to be clarified that, on attaining salvation, the knowledge of the individual becomes infinite and is thus capable of comprehending everything (Sarvam ha pasyah pasyati), (Sa chanantyaya kalpate) सर्वं ह पश्यः पश्यति, स चानन्त्याय कल्पते. But, while in a state of bondage, knowledge gets alternately contracted and expanded, according to the incidence of 'Karma' and its productivity and the nature of comprehension through the sense-organs. The knowledge that is apprehended through the sense-organs, though in effect, one and the same, appears to have different facets, relative to the particular sense-organ employed—seeing, hearing, tasting, etc., and the knowledge of form, sound, taste, respectively, projected thereby.

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69—72: The attributive knowledge of the soul is treated as a substance because it is (i) the sub-stratum of actions like contraction and expansion, (ii) the sub-stratum of qualities like conjunction and disjunction and (iii) self-luminous (ajada). C.f. 'Kriyasrayo dravyam' (क्रियाश्रयो द्रव्यम्) 'gunasrayo dravyam', (गुणाश्रयो द्रव्यम्) 'gnanam dravyam ajadatvat, yat ajadatvat tat dravyam'. ज्ञानं द्रव्यम्, अजडत्वात्, यत् अजडत्ववत् तत् द्रव्यम्। Knowledge, though self-luminous (ajada), does not manifest itself during deep slumber, swoon, etc., because there is no scope for it to spread, there being nothing to be comprehended then.

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73—76: While concluding this section, let us examine why this attributive knowledge is said to be blissful. It is blissful when it reveals the objects comprehended by it. A doubt might instantly arise whether it is so, in all cases, and whether, for example, comprehension of objects like poison, lethal weapons, etc., is not terrifying. This is resolved by pointing out that such a feeling is due to lack of correct perspective on the part of the individual, whose vision is blurred, being bound over by his 'Karma'. He suffers from the illusory notion that the body is the soul and fails to perceive the Lord's immanence in all things that exist—'jagat sarvam sareeram te', (जगत्सर्वं शरीरं ते) 'tani sarvani tad-vapuh' (तानि सर्वाणि तद्वपुः). Due to their association with the Lord, who is the soul of all substances, all of them should naturally be desirable and if, however, they are apprehended differently by different persons, the defect lies not in the things themselves but in the individuals, because of their limitations. But then, it might be asked whether a thing is not desirable by itself, irrespective of its association with the Lord (e.g.), Sandal paste, flowers, etc. The answer is: One man's food is another man's poison; the very things, which are relished by an individual, at certain times and in particular places, are eschewed by him at other times and at other places. So then, this is not the natural state of things. All substances

forming the bodies of the Lord are inherently sweet and desirable and, viewed in this correct perspective, knowledge is blissful, when it reveals the objects comprehended by it. This is clearly brought out in the following sloka of Sri Vishnu Purana :

वस्त्वेकमेव दुःखाय सुखायेष्यगिमाय च । कोपाय च यतस्तस्मात् वस्तु वस्त्वात्मकं कुतः ।
तदेव प्रीतये भूत्वा पुनर्दुःखाय जायते । तदेव कोपाय यतः प्रसादाय च जायते ॥
तस्माद्दुःखात्मकं नास्ति न च किञ्चित् सुखात्मकम् ॥

Summing up, this section deals with :

- (1) Indispensability of the knowledge of Tattvatraya, the three fundamental truths, to the 'Mumukshu', the aspirant to 'Moksha' (Salvation);
- (2) The three fundamental truths (principles or entities) namely, (a) Sentient beings (Chit), (b) non-sentient matter (achit) and (c) The Lord (Easvara);
- (3) The essential nature and attributes of the sentient beings (individual souls);
- (4) Multiplicity of the individual souls—refutation of the argument that a single soul manifests itself through different bodies;
- (5) The unique characteristics of the individual soul;
- (6) Difference between the essential nature of the soul and its attributive knowledge;
- (7) The three categories of souls and the disparities in their standards of knowledge;
- and (8) Elucidation of the self-luminosity and blissfulness of knowledge.

SECTION II

Non-sentient Matter (Achit)

77—78 : We now pass on to a study of the characteristics of 'Achit', the non-sentient matter, the second of the three 'Tattvas' or (entities), referred to at the beginning of Section I.

The non-sentient things are totally devoid of knowledge (gnana-soonya) and liable to change of state (vikaraspada), just the antithesis of 'chit' (Sentient Beings), characterised by knowledge and non-changeability. 'Achit' is of three

kinds, namely, 'Pure Sattva', 'Mixed Sattva' and 'Sattva-soonya' (totally devoid of Sattva), that is to say those which are based solely on Sattva (purity), those based on an admixture of all the three gunas (Sattva, Rajas, and Tamas) and those that are not linked to any of the three Gunas.

79—84: In the first category of things viz. 'Suddha Sattva', or pure Sattva is the supreme Heaven. It is untainted by 'Rajas' and 'Tamas'—c.f Rajasah parake, (रजसः पराके) Tamasastu pare, (तमसस्तु पारे) Tamashah paras-tat (तमसः परस्तात्). It is eternal; it is productive of knowledge and bliss; it does not come into being as a result of 'Karma' or actions of the sentient beings and the possessions coveted by them, but is projected solely by the will of the Lord for His enjoyment, in the form of towers and terraces, halls and mansions. Of limitless splendour, far surpassing the brilliance of even the Sun and Fire, it is so vast that it cannot be measured by the Eternally Free (Nitya-soories), the Emancipated Souls (muktas) or even the Lord Himself. It is such a great marvel indeed!

It is self-luminous (ajada), although according to the view of a limited section, it is non-luminous (Jada). Being self-luminous, it manifests itself, un-aided by knowledge, to the 'Ever-free' and the 'Emancipated' souls. It does not, however, manifest itself to the bound souls, still involved in the cycle of birth and death, even as the self-luminous knowledge of the individual souls gets blurred by their deeds (Karma) in the pre-liberation period. The individual souls and their knowledge were both described in Section I as self-luminous (ajada), and now, 'Matter', in the first category of 'Pure Sattva' is also said to be self-luminous. And therefore, it becomes necessary to bring out the distinction between this category of Matter and the individual souls and their knowledge. The former (Pure Sattva) does not manifest itself as 'I' and is, therefore, unlike the souls; it evolves into bodies etc., and thus differs from the soul and knowledge: unlike knowledge it projects itself unaided by other objects being the source of sound, touch etc.

85—118: The next category is 'Mixed Sattva', known severally as 'Prakriti', 'avidya' or 'maya'. It is 'Sattva' mixed with the other two Gunas, namely 'Rajas' and 'Tamas'. The incidence of 'Rajas' and 'Tamas' is responsible for befogging the individual souls operating as a screen veiling the knowledge and bliss of the bound souls. It is not mere diminution and/or disappearance of knowledge and bliss, but the mischief goes farther, landing the individual soul in perversion of knowledge, arrogating to itself independence, mistaking the body for the soul, covetting the transient worldly pleasures, losing sight of the real and ultimate goal, resorting to means other than the Lord etc. It is eternal, that is to say it is not liable to fluctuations such as appearing at certain times and disappearing thereafter, to reappear. It serves as the Lord's instrument in His sporting activities such as the creation of the universe. It undergoes changes, homogeneous as well as heterogeneous, at different places and

at different times—homogeneous, for example, when there is no preponderance of any one Guna (attribute) over the other two and in the subtle (Sookshma) State, when there is no distinction of name and forms and heterogeneous when the milieu changes into a gross (sthoola) state involving the distinction of names and forms and the fluctuating tempo of the Gunas—the different times, alluded to, are the point of time at which creation took place and again that at which dissolution comes about.

This is called ‘Prakriti’ or unmodified cause, because it produces several changes of state—with its three Gunas (Sattva, Rajas and Tamas); these follow the seven principles, namely, mahat, ahankara, the subtle matter (tanmatra) of sound, the subtle matter of touch, colour, taste, and smell. It is also known as ‘avidya’, or ignorance, veiling knowledge. It is called ‘maya’, or wonder, as it produces a wondrous variety (i.e) variegated forms of creation. This *anisra-Sattva* comprises twenty four principles as enumerated in Thiruvoimozhi X-7-8.* These are:—the five potent objects of sense, the five sense-organs the five elements, prakriti, mahat, ahankara and manas (mind). Of these, the first principle is ‘prakriti’ otherwise known as ‘Pradhana’ or ‘avyakta’. Prakriti has already been defined, ‘Pradhana’ means the primary instrument of the Lord’s sporting activities. ‘Avyakta’ means that the difference in its attributes is not distinctly discernable in that subtle state. It stands possessed of the States known as ‘avibhakta-tamas’, ‘vibhakta-tamas’ and ‘akshara’. The state obtaining at the time of dissolution of the universe is referred to as ‘avibhakta-tamas’, that is, there is no scope then for differentiation by name and form. When the Lord resolves to create the universe, there is ‘vibhakta-tamas’ or differentiation of things by name and form. By ‘akshara’ is meant that situation when the individual souls, in their subtle state, are seen promiscuously mixed up with matter, like unto seed drenched with water, about to disintegrate.

From ‘Prakriti’, the aforesaid modifications, namely, ‘mahat’ etc., arise, through inequalities among the three gunas (attributes). The Gunas—Sattva, Rajas and Tamas constitute attributes. Even so, they are not distinguishable in the subtle State of (moola) prakriti when they maintain parity among themselves, but are clearly manifest in the gross state, when the said parity is disturbed and changes of state are undergone. In the differentiated state, the essential nature of these three attributes has to be gauged from the physical effect each one produces as well as their psychological and moral correlates. Thus ‘Sattva’ is known to produce knowledge and bliss and to promote contacts with both, and an abiding love for them. ‘Rajas’ engenders sexual desire and attachment to the sense objects. ‘Tamas’ lands one in perverse knowledge, inattentiveness, indolence and sleep (inactivity). When these attributes were in equal proportions, ‘Pra-

* பொங்கைம்புலனும் பெறியைந்தும் கருமேந்திரியமைப்பத
மிக்கில்வுயிடேய் பிரகிருதி மானுங்கார மனங்களே.

'kriti' was also in an unmodified state without distinction of name and form, and the attributes were not manifest. On the other hand, when they are in unequal proportions, 'Prakriti', as already stated, undergoes modifications and the attributes become manifest to perception and inference. Of the transformations, which the inequalities among the three attributes produce, 'Mahat' or the Great principle, comes first. This again is of three kinds, namely, Sattvika, Rajasa and Tamasa. 'Mahat' or 'buddhi' is the medium through which the individual cognises the external world and it produces in him the power of determination with a bias, dictated by the inequalities of the attributes. From this (mahat) arise the 'ahankara' or egotism, which, in turn, is of three kinds (viz.) 'vaikarika', 'taijasa', and 'bhootadi', depending upon the spell of the particular guna (attribute). 'Ahankara is responsible for attachment to one's body etc. From 'vaikarika', with its 'sattvic' bias eleven organs are produced. These are the five sensory organs, consisting of the ear, skin, eye, tongue and nose, the five motor organs comprising speech, hands, legs, the organs of procreation and the organs of excretion and 'manas' (the faculty of attention).

From 'bhootadi', the type of 'ahankara' with its bias in 'tamás', is generated the subtle base (tanmatra) of sound. From the subtle base of sound arise the spatial ether (akasa) and the subtle base of touch. From this latter subtle base arise 'Air' (vayu) and the subtle base of colour and form. And from this base emerge 'fire' (agni) and the subtle base of taste. From the subtle base of taste spring up water and the subtle base of odour. From this subtle base of odour results the Earth (prithivi) whose characteristic is smell.

On, the four subtle bases (tanmatras) beginning from the subtle base of touch are the effects produced by the four elements beginning with the spatial ether and are the causes that produce the four elements beginning with 'Air'. Putting it more lucidly, from the subtle base of 'Sound' is born the element of spatial ether; from this element arises the subtle base of touch, from which again comes the element of air; from the element of air arises the subtle base of colour and form, from which springs the element of fire; from the element of fire emerges the subtle base of taste, which, in turn, gives rise to the element of water; from the element of water evolves the subtle base of odour which again gives birth to Earth (Prithvi). The 'tanmatras' (subtle bases) are the subtle states of the Elements. Unlike the Elements, which exhibit certain distinct characteristics, the tanmatras have no such characteristics and are, therefore, 'avishesha' or non-descript. The characteristics of Earth and Water are gentleness or agreeableness (Santatva), those of Fire and Air ferocity (ghoratva) which is disagreeable, while the fifth element 'Akasa' (spatial ether) is inert or indifferent (moodha). When these elements combine there ensues a combination of all these characteristics.

The 'ahankara' of the 'taijasa' variety, with its Rajasic bias serves as an

auxiliary to the other two types of 'ahankara,' during their operation, like water helping the germination of the seed and the wind fanning the flame.

The 'ahankara' of the Sattvik type created the five sensory organs, as follows :—with the aid of the subtle base of sound, the Ear is created ; with the aid of the subtle base of touch is created the Skin and the Eye, Tongue and Nose are likewise created with the aid of the respective subtle bases, namely colour and form, taste and odour. And then the five motor organs are evolved, speech with the aid of Ear, hands with the aid of skin, legs with the aid of 'Eye' the genital organ with the aid of the Tongue and the organ of excretion with the aid of Nose. 'Manas' (mind) which is auxiliary to all these ten organs is, it is stated, created by this 'ahankara' itself without any other aid. Some (like the Naiyayikas) hold that the elements themselves produce some of the sensory organs. They say that the sensory organ of 'smell' is produced from the element 'Earth' and so on. This, however, runs counter to what has been stated in the scriptures, namely, the elements are only their nourishing support and nothing more.

Having set out in the foregoing paragraphs the manner in which the principles of 'Mahat' etc., came into being, we will now proceed to examine how the Lord makes use of these, in His activities such as creation of the universe etc. Without a combination of all these, effects are not produced. A wall is built out of the aggregate formed by mixing clay, sand and water. Likewise, the Lord mixes all these forces and creates the egg-shaped universe and in it, creates the four-faced Brahma. Dwelling in the heart of the four-faced Brahma and other individual souls, the Lord, as the internal, controller or Ruler of all souls helps to foster the requisite knowledge and resolution in them to create a vast multitude of things. Thus, after the creation of the elements, they are combined together to create the egg-shaped universe. Brahma, the demiurge is also created by the Lord and put into the universe. Brahma creates the minor deities, men, animals etc., and the all-pervading Lord watches them all as the Internal Ruler of all souls.

There are several egg-shaped universes. Each one of them comprises fourteen worlds, seven lower and seven upper worlds surrounded by seven fortifications (avaranas). The seven lower worlds inhabited by Daityas, Danavas, Pannagas, Suparnas, etc., are *Atala*, *Vitala*, *Nitala*, *Talatala*, *Mahatala*, *Sutala* and *Patala*, while the seven upper worlds are *Bhooleka*, (occupied by humans) *Bhuvarloka* (inhabited by Gandharvas), *Suvarloka* (the region of planets, Stars, Indra in power etc.), *Maharloka* (the seat of residence of dethroned Indra and others awaiting reinstatement in power and others), *Janaloka* (the abode of Prajapatis) *Tapoloka* (the abode of Prajapathis) and *Satyaloka* (the residence of Brahma, Vishnu and Siva and their votaries, who through propitiation of their Deities got a life over there). The seven coverings (fortifications) of progressively increasing dimensions are: Water, Fire, Air, Ether, Ahankara, Mahat and Avyakta. They are unto God, like sporting accessories (balls) to play with.

Like water-bubbles seen in a vast expanse of water, all these were created all at once (simultaneously) unlike the structures built, brick by brick.

The elements: ‘Akasa’, the spatial ether provides space for staying and moving about; ‘Vayu’, air is the medium wafting across fragrance etc; ‘Tejas’, fire for cooking (heating and lighting); Jala’, water for wetting (cementing and cooling); and ‘Prithivi’, earth for supporting.

The organs: The sensory organs of Ear, Skin, Eye, Tongue and Nose apprehend sound, tactual sensations, colour and form, taste and smell, respectively. Of the five motor organs of action, the organ of speech is used for speaking, the hand for making things, the leg for walking, the genital organ and the organ for excretion for excretory functions. Manas (Mind) is common to all these activities, as all these function only, when co-ordinated by the Mind.

The attributes of the elements: The sense objects of sound etc. are the characteristic attributes of the five elements. The attribute of ‘spatial ether’ is sound, that of ‘air’ is touch, of ‘fire’ is colour and form, of ‘water’ is taste, and of the ‘earth’ is odour.

Perception of the attributes of one element in the other elements as well is due to the process known as ‘Pancheekarana, or five-fold combination, the blending of the elements in certain specified proportions. Each element is compounded of half of itself and half of the four other elements in equal proportions. Thus, for example, the element known as ‘Prithivi’ or Earth is made up of fifty percent of earth, the remaining half being made up of one-eighth each of the other four elements. The spatial ether, by itself too subtle to be visible, however, appears dark because of this five-fold combination. The dark colour is actually a characteristic of Earth—Yat Krishnam tat prithivi (यत् कृष्णं तत् पृथिवी). It is also said that the succeeding subtle bases (Tanmatras) combine with the preceding subtle bases and hence additional features are present in the succeeding bases. That is how ‘spatial ether’ has only ‘sound’ as its attribute, ‘air’ has two attributes, namely, sound and touch, ‘fire’ has sound, touch and form, ‘water’ has all these three qualities, besides taste, while ‘earth’ has smell in addition to all the other four qualities.

119: The third category of non-sentient matter is ‘Sattva-soonya’ or that which is devoid of Sattva and the other two attributes, namely, ‘Rajas’ and ‘Tamas’. The word ‘Sattva’ here stands for all the three attributes. Under this comes ‘Time’. It is the cause of the various transformations of ‘Prakriti’ and its evolutes in the sense that the Lord carries out the functions of creation and dissolution at specified times. Further all changes in the material world are time-regulated and/or conditioned by time. It is sub-divided into Kala and Kashtha, the latter being equal to 15 twinklings of the eye and the former is the equivalent.

of 30 Kashthas; 30 kalas = one muhoorta, 30 muhoortas = one day, 30 days = one month, 2 months = Ritu or season, 3 Ritus = one ayana, 2 ayanas = one year and so on, *vide* division and sub-divisions of Time indicated by Parasara Bhagavan in Sri Vishnu Purana. Time is eternal. It is a helpful instrument for the sport of the Lord and is in the position of a body for Him.

The other two categories of 'Achit', discussed earlier, namely 'Pure Sattva' and 'mixed Sattva' are objects of enjoyment, instruments necessary for such enjoyment and places of enjoyment, for the Lord and the individual souls (*bhogya*, *bhogopakarana*, and *bhogasthana*). In so far as the Heaven (Nitya vibhooti) is concerned, the objects of enjoyment are divine sounds, forms, etc.; the instruments of enjoyment are the celestial things such as ornaments, fans and parasols, the places of enjoyment are the towers and terraces, halls and mansions of supernal splendour. This side of Heaven, the objects of enjoyment for the individual souls are those apprehended by the sense-organs; the instruments necessary for such enjoyment are the sense-organs, the eye, etc.; the places of enjoyment are all the fourteen worlds and the several bodies of various kinds. And for the Lord the Milky ocean, where He reclines, which is, as it were, the spring board for His incarnations (Avatars), His Avatars and Iconic manifestations are the objects, instruments and places of enjoyment, this side of the Heaven, known as (Leela Vibhooti).

'Pure Sattva' is bounded by the Mixed 'Sattva' below, and the latter by the former above; the last category, 'Time' has no such boundaries and thus exists everywhere. Some hold that 'Time' is eternal only in the High Heaven (Nitya Vibhooti) and non-eternal here. Some (the Buddhists) altogether deny the existence of 'Time'. But this is refuted, being opposed to (i) perception and experience, which reveal all things mobile as well as immobile, time-bound and (ii) scriptures—the jyotisha (astrology) one of the six adjuncts of Vedas, rests solely on 'Time', which is its very life-line.

The 'Vaisesikas' and others mention that there is a separate substance called 'Direction'. This is also not correct as (i) direction falls within the ambit of 'akasa' the spatial ether and 'Prithivi' (Earth); (ii) direction is not absolute, being relative to the observer and thus ceases to be a 'distinct' substance by itself and (iii) direction is determined by the relative position of the Sun and Earth, East and West being the conventional directions where the sun is said to rise and set. Thus, 'direction' stands included in the spatial ether and Earth.

Some (Buddhists) say that 'akasa' (spatial ether, unlike the other elements 'Prithvi', etc., is not something concrete and positive, but is merely the absence of the covering or barrier (*avarana*)). According to them it is nothing more than a mere expression, incapable of direct preception. This again is incorrect, as spatial ether has a positive form as denoted by the observations: 'The hawk flies here',

'The eagle flies over there' and so on. Some others (the Naiyayikas and Vaisesikas) hold that 'akasa' is eternal, without components, all-pervading and invisible. This theory is not acceptable. As spatial ether is the off-shoot of the 'tamasa' variety of ahankara, known as 'bhootadi', it cannot be eternal. As it is itself a component of 'bhootadi', there is no question of its being without parts. It is not all-pervading as it is not found in the other two types of 'ahankaras'. As it has a form, due to the five-fold combination of the elements, as already explained and is thus visible, it is not correct to say that it is imperceptible. Again, the view advanced by these schools that 'Air' (vayu) is imperceptible is also fallacious, as the tactful sense experiences the presence and impact of air.

There are several varieties of 'Fire', fire, light, etc., being the earthly variety, the celestial variety like the Sun, the gastric variety and that which is found in Gold. The solar fire is everlasting while the earthly fire, light, etc., are impermanent. The natural colour of 'fire' is red and it is hot for the touch. Water is of white colour (natural colour) cold for the touch and is sweet. The earth has forms and tastes of various kinds. Earth and Air are neither hot nor cold to touch.

SECTION III

(Easvara Prakarana or Section on the Lord)

In this Section, we deal with the essential nature and attributes of 'Easvara', (the Lord), who controls the other two entities dwelt upon at length, in the two preceding chapters.

141—143: Free from all evils and imperfections, which afflict all other beings, and adorned by a host of auspicious attributes, the Lord is characterised by Supreme bliss and knowledge. He is infinite, possesses knowledge (gnana), power (sakti), strength (bala), sovereignty (ayisvarya), valour (veerya), dazzling splendour (tejas), mercy (daya) and tender solicitude (vatsalya). He creates, sustains and dissolves the worlds. He is the object of worship by the four types of persons, namely the sorrow-stricken, the cravers of worldly pleasures (wealth and power), the seeker of knowledge of self-realisation as distinguished from God-realisation, and the man of wisdom, who out of unbounded love for the Lord does not brook separation from Him. He is the sole Granter of the four highest values, sought after by individual souls—dharma (righteousness) 'artha' (wealth), 'kama' (fulfilment of desires), and 'Moksha' (salvation). Possessor of a haloed personality, very distinct from all else, He is the loving consort of Sridevi (Maha Lakhshmi), Bhudevi and Neeladevi.

He is '*akliita-heya-pratyaneeka*', that is, He stands diametrically opposed to all evils and imperfections and is inaccessible to defects of transformations,

ncrease or decrease of knowledge etc., like lamp unto darkness and the white-necked eagle (Garuda) unto snakes. He is 'Arunta', that is, He is Eternal and immeasurable in terms of 'time', 'territory' and 'things'. It is not as if He exists in one region and not in another, is at one time and not at another. Not being circumscribed by Time and Space, He pervades all sentient and non-sentient beings as the Internal Ruler of all.

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144—145: If the Lord does not keep aloof from the sentient and non-sentient beings, but pervades them and stays inside them, will not their imperfections stick to Him? No, they will not, because the reason for his entry into the body is not the same as that which made the individual soul enter it. Whereas the individual soul enters a particular body, as a result of his Karma or past actions, the Lord enters it as a matter of grace (anugraha). Even though the states of childhood, youth etc., pertain to the body, with its growth and decay, and not to the individual soul, the latter reaps the fruits of his Karma and suffers pain and perversion, by virtue of his association with the body. The Lord is not so affected, as He is not bound by Karma and its consequences.

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146—147: The Lord is 'Gnananandaika-Swaroopa', (i.e.,) He possesses knowledge of the form of bliss. It is self-luminous knowledge, which is favourable throughout and hence blissful.

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148: His essential nature, being blissful and self-luminous knowledge, the auspicious attributes which flow therefrom are now dwelt upon. The Lord's attributes of knowledge, power, strength, sovereignty, valour, splendour, mercy, tender solicitude, easy accessibility, condescension, softness, straightforwardness etc., are eternal, unlimited, innumerable, devoid of limiting adjuncts, flawless, peerless and unsurpassing.

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149: The aforesaid qualities, could be brought under three broad groups, namely, (i) 'vatsalya', or tender solicitude like unto mother's love, condescension, easy accessibility, softness and straightforwardness etc., (ii) 'Saurya', (i.e.) valour, aggression etc., and (iii) 'Gnana, Sakti etc., (i.e.,) knowledge, power, strength etc. Of these, the qualities comprised in the first group are displayed towards the friendly (i.e.) the devotees or God-bound souls, the second group qualities are directed against the enemies or the ungodly, while the qualities in the last group which are, as it were, the fountain sources from which the qualities comprised in the other two groups are derived, are applicable to all.

150: Apart from the above broad classification, the individual scope of some of the Lord's attributes is now indicated.

The Lord's 'knowledge' (gnana) is for the benefit of the ignorant.

The Lord's 'power' (Sakti) is for the benefit of the weak.

The Lord's 'Mercy' (Daya) is for the benefit of miscreants.

TATVATRAYA—EASVARA PRAKARANA

61

The Lord's 'Tender Solicitude' (vatsalya) is for the benefit of the sinful.
The Lord's 'Condescension' (Sauseelya) is for the benefit of the lowly.
The Lord's 'Straitforwardness' (Arjava) is for the benefit of the crooked.
The Lord's 'Friendliness' (Sauharda) is for the benefit of the hard-hearted.
The Lord's 'Softness' (mardava) is for the benefit of those afraid of separation from Him.
The Lord's 'Easy accessibility' (Saulabya) is for the benefit of those who pine for his darsan.

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This is just by way of illustrating how each one of the Lord's several auspicious traits could be helpful to the individual souls. Those who would otherwise be inclined to be scared away from the Lord, in view of His paramountcy (Paratva and sovereignty) can draw solace from His saulabya (easy accessibility). Those, who look upon themselves hard-hearted can be heartened by His friendliness and so on.

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151: And now we see how these auspicious qualities are exercised by the Lord in relation to His devotees. Being merciful, He is moved by the sufferings of others and pities them; His friendliness keeps Him well disposed to His devotees always. As one who subserves his devotees, He gives of Himself to them like the moonlight, the cool southerly breeze, sandal paste and water unto their beneficiaries. Being impartial, He rises above considerations of high and low, as regards birth, attainment of knowledge, manner of living, conduct etc. among His devotees. As one, who protects even those who do not seek His protection, He becomes the sole refuge of the destitutes who, as a matter of fact, have none else to fall back upon. As one, who truly fulfills all the wishes of His devotees, He performs the rare feat of restoring to Sandipini, His preceptor, during His incarnation as Krishna, his son killed at sea long back and reclaiming from the celestium and restoring to a Brahmin of Dvaraka all his four sons whom he had lost as soon as they were born. As a 'Satya-Sankalpa', the maker of solemn Resolve, He gave Dhruva, the young lad, the boon of ruling at the end of his life on Earth, over a region (pole-star), which he set up anew in the upper region of Swarga,

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He gifts away Himself and all His possessions to His devotees for unrestricted use, in the same way as one enjoys one's own properties. This bespeaks His *Grace galore*. When the desires of His devotees are fulfilled, He feels satisfied as if they were His own achievements. *This is how His trait known as 'Krititva' operates.*

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He keeps remembering always the mere gesture of His devotees in seeking refuge in Him, but never thinks of the benefits continually bestowed on them, by

Him. This reveals His keen sense of gratitude (*kritajnata*). Described by the scriptures as 'Rasa' or bliss, the Lord is sweet, in all states, so as to wean His devotees away from the material pleasures, to which they have been addicted from time immemorial. *This is characteristic of His 'Madhurya' or sweetness.* His 'Chaturya', (cleverness) helps to shelter the faults of His devotees, like the man who is tactful enough to appear indifferent to the lapses of his wife and sons. So firm is His hold on the devotees on account of His attribute known as 'Sthairy'a', that He opposes even His most beloved consort, Maha Lakshmi, when she points an accusing figure at His devotees and defends them firmly. Like the intoxicated lover, who relishes his lady-love with all her dirt, the Lord lovingly accepts His devotees with all their blemishes, incidental to their material associations. As a result of His straight-forwardness, he sincerely works, by word, deed and thought, for the uplift of His devotees, like one who pumps water up to highlands.

The grief of His devotees over separation from Him dwindles down to such minute proportions, in comparison to His own over their separation, as between water contained in the hoof-mark of a cow and the vast ocean. This brings into focus the Lord's 'mardava' (softness). By virtue of His easy accessibility (*saulabhy*a) and condescension (*Sauseelya*), he descends to the level of His devotees from His high pedestal and makes Himself pliable for mixing with them all freely, even to the extent of their tying Him with a rope and beating Him (c.f., Sri Bhagavata-boyhood days of Sri Krishna). So great is His attachment to His new-found devotees, that He would befriend them even to the exclusion of Maha Lakshmi and the 'Nitya Soories'. This can be likened to the cow, which fondles its new-born calf, while attacking, with its horns and hooves, the elder progeny, as well as those who bring her fodder. This, in a nutshell, is His rare trait of 'vatsalya', tender solicitude.

152—159: The Lord constitutes the cause for the emergence of the entire universe. Some (Buddhists, Jains and Vaisesikas) look upon atoms as the cause of the worlds. This is, however, at variance with the scriptures, apart from that atoms are not proved by perception or inference. The Sankhyas (followers of Kapila faith) hold that 'Pradhana' or primordial matter is the cause of the worlds. Even as mud is the cause of the earthen pot, the universe moulded by the three Gunas (Sattva, Rajas and Tamas) with its cloak of pain, pleasures and allurements, should have, according to them, emanated from 'Pradhana', the unmodified cause of the three Gunas. This, however, cannot be the case, as 'Pradhana' is non-sentient and cannot undergo changes of state, except when presided over by the Lord and creation and dissolution are regulated by Him. By a process of elimination we come on to the other entity, namely, the sentient being. Could a sentient being be the cause of the worlds? No, he cannot, being bound by Karma and consequently involved in grief. Brahma and Indra too, fall under the category of sentient beings, as defined here, and creation of the universe can not rest in them. So then, creation of the universe is possible only by the Lord, who is omniscient, omnipotent, full of bliss and unfettered by Karma.

160—171: The Lord is the supreme cause of creation of the universe, acting out of His own free will, unlike the lower order of creation of man and animals by other men and animals through 'karina' and nescience, and by Brahma, under the orders of the Lord. Being done out of His sankalpa or will, creation is effortless and does not involve any fatigue incidental to physical effort. The sole purpose behind this creation is the Lord's love of sport, 'Lokavatthu leela-kaivalyam' (लोकवत्तु लीलाकैवल्यम्), like a game of dice or chess, indulged in by the Princes, as a pastime, or castles built of sand by the little ones, as a matter of play. No doubt, creation is meant to provide repeated opportunities to the individual souls, through a process of purification, trials and tribulations, being the cathartic agents. But then the all-powerful Lord, all Whose wishes are fulfilled, can as well elevate them all at one stroke, instead of leaving them to plod through tears and toils and stand or fall by their 'Karma' vis-a-vis the Sastraic injunctions. If the latter course was not adopted by Him, it was out of His love of the Sport, the spontaneous joyous creative activity. Therefore it is, these worlds are known as the Lord's 'Leela Vibhooti' or the arena of His sport. But then, it might be asked whether His sport does not get spoiled by dissolution of the universe (samhara). Well, dissolution is part of the sport, even as creation of sand houses and destruction thereof by the boys during play time are but different stages of the play.

As the Lord transforms Himself into the worlds of forms and names, He is the material cause of the universe, just like mud for pot, cotton for cloth and so on. The Lord is the instrumental cause like the potter for the pots, weaver for the cloth etc. When the period of the great 'Pralaya' draws to its close, the Lord, remembering the constitution of the worlds prior to 'pralaya' and at His volition (samkalpa) of 'May I become manifold', separates into its constituent elements the whole mass of (the enjoying souls and objects (of enjoyment). The Lord is also the operative cause, His Gnana (knowledge), Sakti (power) etc. being analogous to the potter's wheel and staff, the weaver's woof, bobbins and treadle etc. The Lord is thus not merely the instrumental cause, but also the material and operative cause of the universe. By His transformation into the world of men and matter, is meant His immanence as the internal controller of all, revealing the underlying unity of Brahman, qualified by the sentient and non-sentient things. He is thus the 'Viseshya' or substance present in all things qualified by the 'Viseshana' or attributes, namely, sentient and non-sentient beings. While the attributes or modes undergo transformations, the 'Viseshya' undergoes no changes and is 'Nirvikara', His essential nature, as described in the foregoing aphorisms, undergoing no modification whatsoever. The Lord's evolutionary transformation, as above, can be appreciated from the well-known analogy of the spider, mentioned in the scriptures. The spider weaves the cob-web without impairing its own essential nature and is the material cause of the cob-web. So is the Lord in relation to the universe.

He does not undergo modifications, but His inseparable attribute of body comprising matter and the individual souls does. Creation actually means that He makes the non-sentient undergo the changes of state and endows the individual souls with bodies and sense-organs, thus providing the necessary scope for expansion of their knowledge.

172: Of the three-fold dispensation of Creation, sustentation and destruction (dissolution), creation has thus far been dealt with. And now, by the Lord's sustentation of the world is underlined His protection of the created things, by entering them all beneficially, like a column of water sustaining the crops.

173: The last stage, namely, destruction (samhara) is the destruction of the sense-organs, misused for sensual enjoyment. The dissolution of the worlds is also a gesture of the Lord's grace, as it prevents further sinning by the individual souls, who have prostituted, for the uninhibited enjoyment of sensual pleasures, the sense-organs endowed by the Lord for their redemption. This is like unto a father keeping in fetters, his wayward and disobedient son, by way of reforming him.

174—177: Each of the aforesaid creation, protection and dissolution is of four kinds. When He creates the worlds, He is possessed of the attribute known as 'Rajas' and remains as the Internal controller (antaryami) of (1) Brahma, the creator of the fourteen worlds, (2) the ten Prajapatis, created by Brahma to assist him in the work of creation, (3) Time, which sets the pace for creation and (4) the several sentient beings; while extending protection, (i) He incarnates as Vishnu and thereafter assumes several forms to suit the purpose of His incarnations, from time to time, (ii) propagates through sages Manu, Yagnavalkya, Parasara, Valmiki, Saunaka etc., the study of scriptures and Puranas, thereby revealing the path of good conduct, (iii) remains the internal controller of 'time' as well as all beings which are mutually dependent, and (iv) protects them all, animated by the attribute of 'Sattva'.

At the time of destruction, He remains as the Internal Controller of Rudra, Agni, Yama and other agents who help the Lord in the final dissolution of the Universe, as well as of 'Time' and all beings, impelled by the attribute of 'Tamas', which aids unrelenting destruction.

178—179: A doubt might arise whether the disparities in the created things, some being happy and others sorrowful, will not render the Lord guilty of partiality and cruelty. Such charges cannot, however, be laid at His door, because He creates only on the basis of the Karma of the individuals and with an eye on their welfare, like unto a mother who inflicts a deterrent punishment on the young one, indulging in the unhealthy habit of swallowing mud. The inequalities are the direct results of the actions of individual souls and their sufferings are intended to chasten them and cure their ills through a cleansing process.

180: It is not a formless and colourless Lord, who creates the worlds abounding in a vast variety of colours and forms, but the Lord associated with a form, who does it. c.f. Nammazhvar's Thiruvoimozhi II-2-I (உற்பு ஏவும் பகடத்த எம் முகில் வன்னனே!), wherein he refers to the cloud-hued Lord having created the world, surrounded by oceanic waters.

181: As between the Lord's form (Divya-mangala-vigraha) and His essential nature (Divya-atma swaroopa), the former is far more delectable than the latter, being an inexhaustible fountain of bliss. Admirably suited to Him, it is eternal, like His essential nature and of unique grandeur. Being aprakrita (transcendent), it is made up of pure 'Sattva'. It illuminates the Lord's divine nature within, like unto gold kept in a small casket of translucent ruby. This is in dire contrast to the bodies of sentient beings, which serve to dwarf and conceal their essential nature. Of limitless splendour, it is the seat of a large array of auspicious qualities such as tender softness, exquisite beauty, natural aroma, etc., and the object of constant meditation by Yogins. With its intoxicating charm, it attracts to itself one and all, besides creating a positive distaste and aversion in the minds of the individual souls to everything else. It is the object of perennial enjoyment by the eternally free (nitya soories) and the emancipated souls in Heaven, who drink deep of the nectarine beauty of the Lord's Divine person. It is refreshing like the fragrance of a lotus pond, rooting out pain and fatigue. It is the base for the Lord's numerous incarnations. Protector of all, it is the resort of all here, there, and everywhere and is adorned by an array of jewels and decorative weapons.

182: And now we come on to the five-fold form or manifestation of the Lord, namely, Para, Vyuhha, Vibhava, Antaryami and Arcchavatara. (These five manifestations are referred to in Thiruvoimozhi VI-9-5).* The first-named, (i.e.), 'Paratva' or transcendental form, refers to the state of the Lord in the celestium (High Heavens), the land of unalloyed, unlimited and everlasting bliss, beyond the mischief of Time, in a glorious setting surrounded by the Ever-free and emancipated souls, lustrious and charming, drinking deep of His insatiable nectarine form. 'Vyuhha' is the operative form of the Lord, (i.e.), the galaxy of Sankarshana, Pradyumna and Aniruddha, for the purpose of creation, protection and destruction of the worlds, the seat of operation shifting from the High Heavens to the milky ocean, literally within the ear-shot of the ardent devotees crying out for their immediate deliverance from the worldly ills and evils. In this state, Lord also extends His Grace to all other categories of sentient beings as well, worship and meditate on Him.

In the transcendental (Para) state, all the six chief attributes of the Lord, (i.e.), knowledge, power, etc., (already dealt with, in detail) are in their full complement,

- விண்மீதிருப்பாய் மலைமேல் நிற்பாய் கடல் செர்ப்பாய்
மண்மதுழல்வாய் இவற்றுளைக்கும் மறைந்துகூறவாய்.

while in the 'Vyuha' state, only two of these six attributes will be dominant in each of the three forms of Sankarshana, Pradyumna and 'Aniruddha'. In the Sankarshana form, the attributes of knowledge (Gnana) and sustaining power (Bala) are pronounced, so as to preside over the individual souls, and segregate them, at the time of creation, from the non-sentient matter with which they lay mixed up unrecognisably. Thereafter, passing into the state of Pradyumna, He disseminates the Sastras (Vedas, etc.), and is also eventually responsible for the dissolution of the world. Pradyumna possesses, for discharging these functions, the attributes of Sovereignty (Ayisvarya) and valour (Veerya). He presides over the Mind (manas) and preaches 'Dharma', or virtuous conduct as stipulated in the Sastras. He also creates what is described in the Vishvakshena Samhita as the group of pure souls, beginning with the four Manus or the four couples of four different castes, Brahmins, Kshatriyas, Vaishyas and Sudras, who emerged from His face, shoulders thighs and feet respectively. The pure souls are those God-centred souls strictly conforming to the scriptural code of conduct, serving the Lord lovingly, seeking no personal gains and pleasures and ultimately attaining to the Lord.

Aniruddha, though possessed of all the attributes invokes the qualities of Power or Energy (Sakti) and splendour (Tejas) to suit His functional activities, namely, sustentation of the Universe, propagation of the right type of knowledge to enable the individual souls to attain salvation, creation of 'Time' and of the group known as 'mixed souls'. The 'mixed souls' as distinguished from the 'Pure souls', referred to earlier, are those born in the different castes, dominated by the attribute of 'Rajas', ritualistic, straying away into the worship of lesser gods and denunciation of the Supreme Lord, treading the path of desire and fulfilment, seeking enjoyment of ephemeral pleasures either in 'Swarga' or in the lower worlds and thereby getting involved in the cycle of birth and rebirth.

'Vibhava' or the incarnate forms of the Lord are infinite in number, with this difference that some of them are primary (mukhya) while the others are only secondary, (gowna). The primary avatars like Rama, Krishna (in human forms), Fish, Tortoise, etc., (in sub-human forms), the dwarf mango tree in Dandakaranya (immobile plant), etc., arose through the Lord's will. Likewise, the secondary avatars also came off through His will only, but these neither partake of His essential nature nor are associated with His supernal form (aprakrita-div mangala-vigraha). To the 'mumukshu' or aspirant for salvation, only 'mukhya' (Primary) avatars are the objects of meditation and worship, as they alone possess all the glories of the Lord's essential nature and have their basis in the Lord's transcendent form, like lights lit up from the original lamp. On the other hand, the forms of Brahma, Siva, Agni, Varuna, Vyasa, Jamada (Parasurama), Arjuna (Kartaveerya as well as Pandava), Kubera, etc., are secondary manifestations of the Lord, where He merely presides over a body which has egoism, are not proper forms of meditation for the aspirants to Moksha.

TATVATRAYA—EASVARA PRAKARANA

67

These forms, if worshipped, will not be helpful to those aspiring for salvation, as the Lord merely acts through these individual souls, who derive special strength and power to carry out certain divine purposes through His special impact on them.

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And then, there are certain distinguishing characteristics between the Lord's manifestations of 'Para' 'Vyuha' etc., and even among His primary (important) avatars, such as the differences between 'Nityodita' (perpetual rising) states of 'Para Vasudeva' worshipped by the Ever-free and emancipated souls in the transcendental region (Heaven) and the 'Vyuha Vasudeva', said to be in 'Santodita' state. Then there are the four-fold distinctions of waking, dreaming, sleeping and transcendental meditation in the forms Vyuha; the twelve well-known forms of Kesava, Narayana, Madhava, Govinda etc., viewed as located in different parts of the body, forehead etc., the thirty six incarnations beginning with 'Padmanabha' (mentioned in Vishvaksena Samhita); the specific incarnations of Upendra, Trivikrama, Dadhibhakta, who gave nectar to Indra, Hayagriva, Nara, Narayana, Hari, Krishna, Matsya, Koorma, Varaha etc., Their hands, weapons, complexions, places of residence etc.

These are all found in the Pancharatra and other texts, which are, however, not dealt with here for two reasons, namely, (i) they are not easy to grasp and (ii) what is even more important, they are held as most secret, being the secrets pertaining to the Lord's incarnations (avatara-rahasyas).

The cause of incarnation, as already stated is the Lord's free will or 'Sankalpa'. The objectives are three-fold (i.e.) protection of the good, destruction of the wicked and resuscitation of righteousness, 'Paritranaya sadhunam, vinasayacha Dushkritam, dharma-sainasthapanarthaya sambhavami yuge-yuge' (Bhagavad Gita IV 9)* In the authoritative Itihasas and Purunas, it has no doubt been stated that the Avatars took place as a result of the curse laid by Sage Bhrigu and others. And yet, there is no involvement of Karma in the Lord's incarnation, for the curse etc. is just a pretext and not the cause which, it may be reiterated, is His 'Iccha' or free will.

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The next aspect of the Lord, 'Antaryamitva', signifies (1) His pervading to the individual self form within through His essential nature and (2) the entry of His supernal form into the region of every one's heart, everywhere, be it Swarga or Hell, so as to be the internal Controller of all, the friend of all sentient beings, who pass through all stages. By entering with His form, holy and auspicious, inside each, He protects them and is meditated upon, as and when the love of Lord dawns on the individual. The Lord's stay in the lotus-like heart of the individual is as a known fact, befitting His characteristic role as Narayana.

* परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मं संस्थापनार्थ्य उभवामि युगे युगे ॥

The fifth aspect, the 'Arccha' form is the iconic manifestation of the Lord, a perfect combination of (1) appetiser (inducing love for Him in the hearts of the individual souls, by making Himself visible to one and all and attracting them by His exquisite and exhilarating form), (2) easy refuge of all and (3) a great draw, the embodiment of every conceivable object of enjoyment, extremely attractive and all-absorbing. Put in a nutshell, the 'Arccha' form consists in the images of the Lord, which accommodate themselves to the various tastes of the creatures, their worship having no fixed form, but that which the worshipper may choose and desire to have of Him. (c f. Poigai Azhvar's First Thiruvandadi, 44): (**தமருகத்தெவ்வுருவம் அவ்வுருவம் தானே**) having no fixed name, but that by which the worshipper may choose to call Him by ; all-knowing but seeming as if not knowing ; all-powerful but seeming as if powerless ; all-sufficient but seeming as if needy, thus seeming to transpose His true nature as Master of all, and exchange places between the worshipped and the worshipper and choosing to be occularly manifest in temples and homes, at all places and at all times desired, unlike the incarnations which are confined to certain places and certain periods only. Worship of an Image is not different from the worship of the Supreme Lord, Who not only pervades the image through His all-pervading power but, by virtue of His extraordinary attribute of 'Saulabhyam', makes it His special abode, according to the worshippers' wish, so as to be within their easy reach.

Blessed be the holy feet of Pillai Lokacharya.

Blessed be the holy feet of Srimad Vara Vara Muni.

Thus ends Ttvatraya.

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लोकगुरुं गुरुमिस्सह पूर्वैः कूरकुलोत्तम दासमुदारम् ।
श्रीनगपत्यमिश्रमवरेशौ दीप्रशयं वरयोगिनमीडे ॥

लोकाचार्याय गुरवे कृष्णपादस्य सूनवे । संसारभेगिसंदृष्ट जीवजीवातवे नमः ॥
लोकाचार्यकृपापात्रं कौण्डन्यकुलभूषणम् । समस्तात्मगुणावासं वन्दे कूरकुलोत्तमम् ॥
नमः श्रीशैलनाथाय कुन्तीनगरजन्मने । ब्रसादलब्धपरमप्राप्यकैर्कर्यशालिने ॥
लोकाचार्यपदाभोजराजहंसायितान्तरम् । ज्ञानवैराग्यजलधि वन्दे सौम्यवरं गुरुम् ॥

श्रीजिह्वावदघीशदासममलमशेषशास्त्रविदम् । सुंदरगुरुवरकरुणाकन्दलितशानमन्दिरं कल्यये ॥
श्रीशैलेशादयापात्रं धीभक्त्यादिगुणार्णवम् । यतीन्द्रप्रवणं वन्दे रम्यजामातरम् मुर्विम् ॥